SAR BACHAN RADHASOAMI

[**PROSE**]

ENGLISH VERSION

of

THE DISCOURSES

of

PARAM PURUSH PURAN DHANI

SOAMIJI MAHARAJ

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PREFACE

Sar Bachan (*Prose*) is the most authentic and authoritative exposition of the principles of the Radhasoami Faith, as expounded by its August Founder, Soamiji Maharaj, the Incarnation of the Supreme Father Radhasoami Dayal. This book came into printed form for the first time in February, 1884 A.D., under the joint authority of Huzur Maharaj, the Successor, and Chachaji Saheb, the youngest brother, of Soamiji Maharaj. This English version is a faithful translation of the original. **Nothing has been added to, or taken out** of it as has been done by some transliterators and translators.

This translation has been brought out by the undersigned with the help and assistance of Dr. Umrao Raja Lal, President, and Mr. Harihar Prasad, a member, of the Central Administrative Council, Radhasoami Satsang, Soami Bagh, Agra.

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S. D. Maheshwari

SAR BACHAN (Prose)

PART I

RADHASOAMI DAYAL KI DAYA RADHASOAMI SAHAI

AN ABSTRACT OF THE TEACHINGS OF
HUZUR RADHASOAMI SAHEB

This world is perishable and so also is all that pertains to it.

A wise man is he, who, having closely examined the nature of existence here, has realized that it is all transitory and illusory, and consecrated his human form by devoting himself to *Bhajan* and *Sumiran* (listening to inner sounds and repetition of the Holy Name of the Supreme Being) and who, taking the fullest advantage of the various faculties which the Supreme Father has graciously endowed him with, has translated the invaluable jewel within him, which is Surat (spirit) or the essence of his being, to its original abode.

Section 1. The soul or spirit is known as *Surat* or *Rúh*. It has descended from the highest region, that is, the regions of Sat Nám and Rádhásoámí and has taken location in this body. It has got enmeshed here in the mind, the three *Gunas* (attributes), five *Tattwas* (original conditions of matter), ten *Indriyas* (senses and organs) etc. and so tight are the bondages of the body and things connected therewith that it has become difficult for it to extricate itself. Freedom from these bondages is called *Moksh* (liberation). Inner bondages are the mind, *indriyas, tattwas,* etc., and the external bondages comprise property, family and kinsfolk. The soul, that is, spirit is so much entangled in these two kinds of bondages that it has even lost consciousness of its original abode. So remote is the destination that it is now difficult for it to return to its original abode without the *Mehar* (grace) of a perfect guide. Now, all that a man has got to do is to take his Surat (spirit) back to its reservoir and place of origin, that is, Sat Nám and Rádhásoámí. Until this is attained, there can be no escape from joys and sorrows and pleasures and pains of this world.

2. The aim and object of all the religions, as also the teachings of the previous Máhátmás (high souls) have been that, somehow or the other, the spirit must be taken back to its reservoir. He alone is said to have attained to perfection, who, by means of spiritual practices, has conveyed his spirit back to its real abode and, by tearing asunder all the bonds—external and internal, gross, subtle, and instrumental—has detached his mind from the world and its affairs. Only those who have reached the

final stage are perfect adepts and devotees, true Gyánís (wise) and real Sádhs (saints), whereas those who reverence the perfect ones or only read their writings or recite them but have not themselves reached any worthwhile stage, nor perform any spiritual practices towards this end, are called intellectuals, learned and Váchaks (glibs).

3. All the Ächáryas (religious leaders), Máhátmás (high souls), incarnations and prophets of the various religions proceeded internally by means of spiritual practices towards the original abode. But all of them did not reach there. The majority of them reached the first stage and a few reached the second stage. Rare Sádhs and devotees reached the third stage. Only the Sants reached the fifth stage, that is, the region of Satnám, and very few from among them reached the eighth stage, that is, *Rádhásoámí Pad.* This is the stage from where the spirit descended originally. As the spirit descended from one region to another, at each lower stage, i. e., Sat Lok etc., it appeared as if that were its original source. And to those having location in a region below Sat Lok, the spirit appeared to have emanated from the place which they themselves had reached. As they had not been initiated by a perfect guru (preceptor), they took that stage to be the fountain head of all spirituality and its presiding deity as the lord and creator of all below it. Therefore, they taught their followers the worship of that stage and its deity and strengthened their faith in, and reliance on them as the *Isht* and final goal.

4. Now it must be understood that *Rádhásoámí Pad* is the highest stage and that Rádhásoámí is the

Name of the Supreme Being, the True Lord and God. Two stages below it, is the region of *Satnám*. Sants have variously referred to it as *Sat Lok*, *Sach Khand, Sár Shabd, Sat Shabd, Sat Nám* and *Sat Purush*. From this it will be clear that these two regions are the abodes of Sants and Param Sants. For this reason, Sants rank the highest. Mind and matter do not exist in these regions. They encompass all the stages and the entire creation below. In other words, the creation is below them and enveloped in them. *Rádhásoámí Pad* is also known as *Akah* (indescribable) and *Anám* (nameless) because this is the region which is *Apár* (fathomless), *Anant* (unending) and *Anádi* (without beginning). It is the "One" from which all the remaining regions came into being. This stage is in fact the real *Lá-makán* (spaceless) because it cannot be called a place.

5. One should now appreciate that Sádhs, Gyánís, devotees, incarnations, prophets and other high souls who did not attain to the original abode, rank much lower and are inferior to Sants. Since they stopped at different stages in the course of their upward journey, different religions came to be promulgated in the world. Whichever stage a person reached, he regarded it as final and its deity as infinite. So he prescribed the worship of that very deity. The reason is, that the Supreme Father has, in His bounty, created all the regions as reflections or shadows of the original one, so that in the lower regions also there is a resemblance more or less of the blissful conditions and features prevalent in the highest. But, there is a great difference in the intensity of the bliss and its duration in the various regions.

The creation in each region is also distinct, increasing in purity and subtleness as one goes higher and higher. But only he who has been through all the regions, can know this. Otherwise, he who reached a particular stage, saw the form and effulgence of its deity and took him to be infinite, limitless, creator and supreme. He was so enraptured that he quite forgot himself. The state of bliss, ecstasy and ardour experienced by him cannot be described.

6. The status of a spirit varies with the stage it has attained to. It appears to pervade through, and to be the master of the entire creation below it. For instance, one who stopped at the first or the second stage, said, on reaching there, that the spirit or the deity of that stage was pervading all the nether planes and was the creator of those regions; that is, he was the cause of the entire creation below him and that it was being maintained by him. For this reason, one took that deity to be the lord. One enjoined on one's disciples and followers the worship of, and devotion to that deity and his abode. One had no knowledge of the higher regions, because one had not come in contact with the Sant Sat Guru who alone possesses that knowledge and who would have initiated one into the mysteries of, and shown the way to the higher regions. Thus a person who proceeded within himself to one, two or three stages was considered as perfect. The reason is that on reaching the very first stage, one acquires all the powers of its deity. Therefore, due to the acquisition of these powers one was regarded as a great soul and a perfect being. No doubt, this stage is much higher than the stage in the physical crea-

tion below and one who reaches there is completely washed off the dross and impurities of the body and the world.

7. It has been stated above that the region of Satnám which is also called Sat Lok and Sach Khand is very high and is the Darbár (Holy Abode) of Sants. There are three more stages above it, which had not been disclosed by any Sant. Now Param Purush Púran Dhaní Rádhásoámí Dayál, out of extreme mercy, has described them in detail. He has disclosed the secrets of, and conditions prevailing in those regions. He has also been pleased to disclose the highest region, *Rádhásoámí Pad.* This is the beginning and source of all and is the real mansion of Param Sants. In the beginning, the spirit entity descended from this region. All the other regions below it were formed in the course of this descent. In this body, the spirit entity has taken location below Sahas-dal-kanwal. From there it sends forth light and energy to the physical frame which spreads there and vivifies the mind and organs enabling them to perform all their functions, mental and physical, subtle and coarse.

8. There are two minds, *Brahmándí* (universal) and *Pindí* (individual). The *Brahmándí* mind is located at Trikutí and Sahas-dal-kanwal. This is called Brahm, Parmeshwar, Parmátmá and God. The *Pindí* mind is located behind the eyes and in the heart. This mind, with the help of Surat (spirit) is performing all the functions of the world. The spirit has got so much attached to the mind that it is wholly inclined, with it, towards the lower or the material regions. It is supplying energy to the mind, organs,

etc. If the spirit were to turn towards its original abode, it would gradually be detached from worldly objects, rendering possible its liberation from them. When the spirit, traversing through the regions of the Universal Mind, would reach Sat Lok, its real abode, then all ties—instrumental, subtle and gross, with the body, organs and the mind—would be broken. Thereafter, such a devotee's connection with the world would be reduced to the minimum, just necessary for functioning here; and this too would be in his control so that he could terminate it altogether when he liked. In short, the knot of the spirit and the matter shall not be unravelled until the spirit breaks or weakens the fetters of the body (gross, subtle and instrumental), of the mind and of the senses, and until it leaves the impure regions of Pind and Brahmánd and proceeds towards its real abode and reaches beyond the Universal Mind. Mind, senses, body, worldly activities, pleasures, etc. are gross and impure ; whereas the spirit entity is subtle and life-giving. By the association of spirit with mind and matter a knot has been formed. As long as this knot is not unfastened, that is, association with Máyá or matter is not terminated, there cannot be real salvation and the seed of desire and hankering will not be annihilated.

9. By the help of spiritual practices, as the devotee progresses internally, the urge of desires will be diminished to a certain extent or, in fact, be suppressed for sometime and may even appear to have been exhausted but their complete eradication is not possible until Surat (spirit) has reached Sat Lok. Because, as long as Surat has not reached Sat

Lok, a devotee of the first or second stage—one who has reached only up to Sahas-dal-kanwal or Trikutí—may not be able to withstand the onslaughts of the Universal Mind and Matter when they assert themselves and he may be hurled down and become liable to fall a victim to sensual pleasures, etc. Although he may soon recover, despise pleasures and regain the lost ground by spiritual practices and the grace of his Guru, there is no doubt of his being blemished. Therefore, it behoves every ardent devotee to raise his spirit to such a high region as is completely free from desires and hankerings of all kinds and the impulses of sensual pleasures—both material and spiritual. There, he will be absorbed in the bliss and ecstasy of communion with, and *Darshan* of, the Supreme Being, Param Purush Púran Dhaní Rádhásoámi. Then alone such a devotee will, of course, be saved. He will have absolutely no inclination left for any thing netherwards. He will be out of the regions of Máyá and attain the status of a Sant. This is the reason why great incarnations, Rishíshwars (great sages), Munishwars (holy men), Auliyás (apostles) and prophets came, in their times, under the influence of Máyá, when they forgot their status for the time being and were deluded, examples being Nárad, Vyás, Shringí Rishi, Páráshar, Brahmá, Mahádeo, incarnations etc., whose accounts are narrated in various books and are more or less generally known. It is, therefore, not necessary to describe them here in detail.

10. The above reference should not be taken to mean that these great beings became total slaves of Máyá or that they suffered seriously in spirituality.

The point is that Máyá deceived them by the blandishments of her charms. The reason is obvious. Although they had attained to great heights, they had not reached the stage which is beyond the jurisdiction of Máyá. That stage is Satnám and Rádhásoámí. Now the regions through which the spirit or Surat has descended are detailed below. This will make it abundantly clear how high and distant is the real abode of Surat, and from what regions have incarnations, prophets, Auliyás, gods etc. descended and how far their jurisdiction extends.

11. The prime and the topmost region named *"Rádhásoámí" Anámí* and *Akah,* which in fact cannot be termed a region, is the highest and the loftiest of all. This is the beginning and the end of all; and all is enveloped in and circumscribed by it. Everywhere else it is, in essence, the Mercy and Energy of this region which are doing their work. Here it was that *Mauj* came into play in the beginning and came down as Shabd (Word). This is the abode of Param Sants. With the exception of rare Sants, no one has had access to it. And one who has reached there is a Param Sant.

12. Below *Rádhásoámí Pad,* leaving two stages in between, is the region of *Satnám* or *Sat Lok.* It is highly refulgent, pure and free from any alloy and is absolutely spiritual. It is the beginning and the end of the entire creation below it. Here occurred the manifestation of *Sat Shabd,* which is also known as *Mahá Nád, Sár Shabd, Sat Purush* and *Adi Purush.*

Two currents descended from here and pervaded all the nether regions. In Sant Mat, Sat Purush is called the true lord and creator. He is *Ajar* (undecaying), *Amar* (undying), *Avináshí* (indestructible) and ever constant. Sants are incarnations or embodiments of Sat Purush. This is the region of Dayál Purush (Merciful Being). There is eternal grace, mercy and bliss here. In this region, countless *Hansas* (celestial beings) or devotees live in various *Dweeps* (islands) and enjoy the bliss of Darshan of Sat Purush and subsist on Amrit (nectar). There is no trace of Kál, Karam, anger, punishment, virtue, vice, suffering and retribution. For this reason, Sat Purush is called merciful. True and perfect Faqírs have referred to this region as *Hút*. On descent from *Rádhásoámí Pad,* Surat (spirit) took location here and then again went downwards. He alone who has pinned his faith in Rádhásoámí, has unflinching reliance in His Feet and after traversing through all the regions reaches Sat Lok, can also have access into *Rádhásoámí Pad.* There is no other way. It is for this reason that Sants prescribe the worship of *Sat Purush Rádhásoámí* who is their *Isht* (goal) and Master. One who reaches there is called *Sant* and *Sat Guru.* No one else has a right to be designated as *Sant* and *Sat Guru.*

13. Two stages below Sat Lok, is *Sunn or Daswán Dwár* (tenth orifice). Here Surat (spirit) took location on descending from Sat Lok and then passing through Brahmánd, went down to Pind. This is the *Atam-pad* of Sants and *Háhút* of Faqírs. When Surat (spirit) reaches this stage after being purified and rid of five *tattwas,* three *gunas* and the

body (instrumental, subtle and gross), it becomes fit to worship its Master. From here, inspired by spiritual love, it proceeds onwards and reaches Sat Lok and *Rádhásoámí Pad.* One who has attained to this stage (Sunn) is called perfect *Sádh* in Rádhásoámí Faith, *i. e., Sant Mat.* Groups of *Hansas* (celestial beings), *i. e.,* fervent devotees, reside in this region also. They live on ambrosia and remain enraptured in various kinds of bliss and joy. This is the stage whence emanated *Purush* and *Prakriti* and it is also called *Pár-Brahm Pad.*

14. Below Sunn is *Trikuti,* also called *Gagan.* This is the region of *Brahm, Pranav* or *Omkár.* Perfect Faqírs have called it *Arsh Azím* and *Láhút.* Yogeshwars and true and perfect Gyánís reached up to this stage. From this region have emanated three gunas and five tattwas in their subtlest forms ; the 'Words' or sounds of Veda, Qurán, Adi Purán of Saraogis and other revealed books, the subtle matter of the entire creation ; Ishwarí Máyá, that is, Shakti ; the incarnations of high order such as Rám and Krishna ; Yogeshwars like Vyás, Vashishtha and Rishabdeo of Saraogís. This region is also called *Mahá Akásh. Chaitanya Prán* (vital air) also appeared at this stage. The presiding deity of this region is also called *Prán Purush* and Great God, but Sants call him Universal Mind.

15. Below Trikutí is the region of *Sahasdal-kanwal,* also called *Niranjan Jyoti, Shiv Shaktí, Lakshmí Náráyan, Náráyan Jyoti Swarúp, Shyám Sundar, Arsh* and *Khuda.* The novitiate, on initiation into spiritual practices, is instructed to take this stage as the starting point. All incarnations of the

second order, prophets of the first order, Auliyás (apostles) and high class Yogís come from and return to this region. Faqírs and Sants call it *Nij Mana.* From this region originated the *Tan-mátrá* of *Tattwas,* followed by *Sthúl Tattwas, Indriyas* (senses and organs), *Prán* and *Prakritis* An impress or reflection of this plane is received first by the third *til* (situate behind the eyes) and then extends to both the eyes. In the wakeful condition, the soul, that is, spirit is located at this *til. Chidákásh* (subtle Akásh) which is called by some Gyánís as Brahm, originated from Sahas-dal-kanwal and permeated the body, *i.e.,* Pind and the entire creation below this region. The entire lower creation is a phenomenon of Chidákásh, that is, this subtle Akásh vitalizes the entire lower creation. The description of higher celestial regions ends here. Below it, are the regions of Brahmá, Vishnu and Mahádeo whose real forms are here. In the beginning, Sants and Faqírs raise the spirit from the centre of the eyes towards this region. There is no other way to go up.

16. The regions described above are also the stages of Shabd or Nád (sound). Corresponding to these stages, that is, from Sat Lok to Sahas-dal-kanwal, there are five Shabds as well, which can only be revealed by a Perfect Sant Sat Guru. The Shabd of each stage is different and so is its secret. The fifth Shabd is in Sat Lok. As for the Shabd current beyond, it cannot be described in words or writing. There is no symbol here from which an idea could be given as to what it is like. A devotee will realize it when he reaches there. These five Shabds are the distinctive features of the five stages. With the

help of these sounds, Surat can proceed from one stage to another, right up to the highest. It is absolutely impossible, specially in Kali Yuga, to elevate the spirit by any other method.

17. In *Rádhásoámí Pad*, which is the highest region and the ultimate goal, there is no *Rúp* (form), *Rang* (colour), *Rekhá* (outline), so much so, that even Shabd is not manifest there. It cannot be narrated or described. It is the holy abode of Param Sants.

18. Just as there are six celestial regions from Sat Lok to Sahas-dal-kanwal, similarly there are six material regions below them in the Pind (material-spiritual region) which are, in fact, the reflex of the higher regions. Their names and locations are being given below separately. Although according to the teachings of Huzúr Rádhásoámi Sáheb and in view of the easy mode of devotion graciously prescribed by Him, now the devotee is not at all required to traverse the lower regions, all the same it appears proper and necessary to give a brief account of these stages also just for information and proper appreciation and for removing doubts and misunderstandings created now-a-days by the Váchak Gyánís and the intellectuals. These six stages are called *Khat Chakra* (six ganglia). They are related to the Pind (physical frame). The celestial regions pertain to Brahmánd and beyond it.

19. The first ganglion lies midway between and behind the two eyes. Surat or spirit is located here. From here it descended step by step to the five lower centres and spread out into the body. It is called

Parmátmá and is the God, Brahm and Lord of many religions. This is the real seat of the spirit in its wakeful state. From this stage also have appeared prophets, incarnations, Walís (holy men), Yogís and Siddhas.

20. The second ganglion is in the throat. Surat casts its reflection here, and causes dreams to appear in sleep. This is the *Virát Swarúp Bhagwán* and *Atm-pad* of many religions. This is also the centre of *Prán* (the vital air) diffused throughout the body.

21. The third ganglion is at the heart. Here is the location of the *Pindí Mana* (individual mind) and of the reflexion of *Shiv Shakti*. From this place is regulated the economy of the entire human body -- body here means the subtle body. Thoughts etc. originate from here and the effect of grief, joy, fear, hope, pain and pleasure is felt here.

22. The fourth ganglion, that at the navel, is the seat of *Vishnu* and *Lakshmí*. The entire physical body is nourished from here. It is the reservoir of gross Prán (vital air which is essential to digestion).

23. The fifth is the *Indrí Kanwal* (genitals). This is the seat of *Brahmá* and *Sávitrí*. It regulates the creation of physical body and the related energy as also the carnal passions etc.

24. The sixth ganglion is at the rectum. This is the seat of *Ganesh*. As in the olden days, the practice of *Prányám* or *Ashtáng Yoga* was commenced from this centre, the worship of *Ganesh*, the presiding deity of this centre, was primarily enjoined in all ceremonies.

25. All the above stages, high and low, are within the human body and do not refer to the external ones. The lower regions extend from the centre at the rectum to the one behind the eyes. For this reason, the boundary of *Pind* (material-spiritual regions) is up to the eyes. This is also called the expanse of nine apertures, namely, two apertures of the eyes, two of the ears, two of the nose, one of the mouth, one of the generative organ and one of the rectum.

26. Above the eyes begins the region of Sahas-dal-kanwal. This is the beginning of *Brahmánd,* which ends below *Daswán Dwár* (the tenth aperture), that is, it extends up to *Pranav.* Above *Pranav* is *Pár-Brahmánd.* According to Sant Mat, the lower regions are included in *Sthúl Sargun* and the two regions of Sahas-dal-kanwal and Trikutí in *Nirmal Sargun.* The region above it, that is, Sunn is pure *Nirgun.* Beyond it, begins the region of Sants. For this reason, it is said that the region of Sants is beyond *Sargun* and *Nirgun.* This is why Lord Krishna advised Arjun to go beyond the limit of the Vedas which are *trigunátmak,* that is, *sargun,* so that the real abode could be attained. Immense are the power and glory with which these regions are endowed and indescribable are the conditions and mysteries of the creation there. A true devotee will know them from a perfect Sat Guru and will himself realise them in the course of his internal practices.

27. It appears necessary to state here that when the ancient Sádhs, Yogeshwars and Máhátmas found that the secrets of the higher regions were very subtle, every body could not understand them and it was

also very difficult to practise Pránáyám for attaining them, especially during the later days when none but a Bráhman was allowed to read religious books, they only revealed the secrets of the lower regions in the first instance and kept to themselves the secrets of the higher ones. The idea was that as the devotee progressed, he would be initiated gradually into the secrets of the higher regions. But this path and its practices got so out of date that even adepts of lower order became rare. So, gradually, the great men of those days considered it expedient to inculcate the outward worship of incarnations and gods among the common people who were quite ignorant. The object was that they should familiarize themselves with their names and forms, which, in fact, referred to internal centres, and should first adopt them outwardly and gradually transfer their devotion internally. But the generality failed to do even this much correctly and fully. Therefore, with a view to facilitating internal practices, some devotees set up the images of incarnations and gods of high order for contemplation and concentration. Professionals took advantage of this opportunity. They induced the rich by clever persuasion to build temples and images of incarnations and gods of high order. In the interest of their profession, they pushed on this worship with zeal and enthusiasm. At the same time, they began to conceal the old books which dealt with the secrets of devotion and internal practices. This led gradually to the general adoption of idolatrous worship of incarnations and gods. As nobody found it difficult to perform this kind of worship, all of them took to it exclusively. Day by

day inner secrets were forgotten and everybody became a worshipper of the superficial. Gradually, this sort of worship was established throughout the country, for it appealed to the worldly and pleasure loving persons very much, as they could perform it in the way they liked and could freely indulge in sensual pleasures.

28. Now finding that Kali Yuga is at its zenith and that human beings are in great trouble and misery such as poverty, diseases and pestilence, quarrels and strifes caused by mutual enmity and jealousy etc. and they are being led astray very far from the right path, Sat Purush Rádhásoámí was moved to pity and He mercifully came down as Sant Sat Guru in this world. He gave out the secrets of the true faith and path openly and in clear words. He found that, for the sake of their livelihood, Bráhmans had acted very cunningly and had concealed the original books from the public. So, out of mercy and grace He was pleased to explain the whole secret lucidly in the vernacular. He also initiated the people. But such were the deceptions created all round by the Bráhmans that it was difficult for the teachings of Sants to be readily accepted. In spite of all this, those who enquired into and appreciated the truth, gradually accepted the teachings and adopted the religion of Sants, as for instance, the religion preached by Kabir Sáheb, Guru Nának, Jagjíwan Sáheb, Paltú Sáheb and Garíb Dás, which was propagated during the last seven hundred years at different places.

29. Whenever Sants manifested in this world, Pandits and Bhekhs (anchorites) exerted their anta-

gonistic influence. They did their best to prevent the spread of the true faith of Sants, which corresponds also with the *Veda Mat* up to Pranava. They did so because they were afraid lest they might lose the means of their livelihood. They beguiled and led astray the ignorant and the worldly in numerous ways. For this reason, the religion of Sants did not thrive as much as one could wish.

30. Generally speaking, it is true that every one is not fit for admission in *Sant Mat*. Those who occupy themselves with the pleasures of the senses and have no real desire for communion with the Creator or for the redemption of their souls, are incapable of understanding its principles. As they find it difficult to discard their old beliefs and adopt the *Isht* of Sants and as Pandits and Bhekhs mislead and intimidate them, they do not develop firm faith in this religion. Sants, too, do not approve of the general propagation of this religion as long as the requisite faith is absent and the fundamentals are not grasped ; superficial belief would bring about the same conditions as are now-a-days found with regard to the worship of incarnations and gods. Ostensibly, people follow Rám, Krishna, Mahádeo, Vishnu, Shakti and Brahm but, in reality, they are the slaves of their desire for wealth, wife, children and fame. They give no thought to the mandates of their *Isht* nor do they fear him, nor do they entertain any love for him in their hearts. Such an *Isht*, be it of incarnations or of gods or even of Sant Sat Purush or Param Purush Púran Dhaní Rádhásoámí, is altogether infructuous.

31. Faith which is generated by extraordinary

exhibition of supernatural powers or miracles is not in the least dependable, for unless the doctrines and tenets are understood theologically and by intelligent reasoning, faith in them can not be firm and abiding. And this state of affairs generally prevails now-a-days. So many persons who outwardly profess Hinduism or Islam have, at heart, no faith at all. The reason is that they have not carefully studied nor understood their own scriptures, nor have they received instructions from an adept. Due to this, they have no belief worth the name in these writings, be they attractive or frightening. Moreover, nobody throughout his life applies himself as seriously and diligently to religious investigations as he does to worldly pursuits. A person forms his faith according to his own light and inclinations or according to what he has heard from his elders or seen others doing. He does not himself make any enquiry at all. This kind of faith is only nominal. This is why evil is day by day flourishing progressively in this world. As people have no fear of anybody nor does anyone question what they do, they are steadily sliding downwards.

32. Pandits, Sanyásís, Sádhús and Maulvís who used to be the leaders of *Veda Mat*, and Qurán, are now bereft of spiritual wealth and are themselves in the forefront in the pursuit of worldly pleasures, wealth and fame. Then who is there to show them their error and guide and direct them and all others on to the right path ? It is Sants alone who can do this. Whoever in these times will thoroughly understand Their teachings and devote himself to the internal practices taught by Them, shall undoubtedly

escape the wiles and snares of *Mana* and *Máyá*. Otherwise, everybody is free to do as he pleases ; no undue pressure can be applied in this matter.

33. There can be no doubt about the merciful mission of Sants, inasmuch as, they have given out for the benefit of humanity the essentials of the true faith and the correct and easy way of realizing the Supreme Being. In olden days, initiates commenced practice from *Múla Chakra,* that is, the ganglion at the rectum. After long and arduous practices, a few of them reached the sixth centre and exceptionally few from amongst them reached up to Sahas-dal-kanwal or Trikutí, attaining the rank of Yogís and Yogeshwars. Now, Sants enjoin upon the devotees to start spiritual practice from Sahas-dal-kanwal. Instead of *Ashtáng Yoga* or *Pránáyám,* in which breath has to be controlled, they have introduced *Sahaj Yoga* of *Surat Shabd.* This can be practised by all. Its advantages are much greater than those of *Pranayam, Mudra, Hath Yoga,* etc. Not only that, but the *Surat Shabd Márgí* (practitioner) achieves also the results of these other practices in the course of his upward journey. A detailed account of this will be given hereafter.

34. Now just consider how far off from the real abode are those who concentrate at the ganglion situate at the navel or the heart. Even if these centres are conquered what will be attained will only be a reflection or shadow of the higher stages, although the attainment even of these centres has become very difficult now-a-days, because people have not the capacity to perform correctly Prá-náyám or Mudrá. Those who have no knowledge

of the higher stages and consider the lower ones as final and the goal, cannot reach the highest stage and have access into the region of the Supreme Being. For this reason Sants, who have access to the highest and the purest regions of Satnám and Rádhásoámí, say that people in general are labouring under mistaken notions. They do not know which is the real abode of the Lord and seek Him where He is not. This statement applies to those who are engaged in some sort of internal worship and meditation or are performing practices to penetrate into the six centres. And those who are given to externalities only, such as pilgrimages, fasts and idol worships, do not count at all. They are in utter darkness and delusion and if they would persist in their present ways and not seek the real Creator, they will never realize Him.

35. The Khat Chakras or the six centres in the body are reckoned from the Gudá Chakra right up to the centre below Sahas-dal-kanwal. It is indeed a great pity that people should worship and seek in idols made of metal and stone and in the waters of Gangá, Yamuná and Narbadá and in trees like Pípal and Tulsí and in animals like cows, monkeys and snakes that Supreme Being, who in His great mercy and grace, created the whole universe with its numerous varieties of things and forms and endowed man with such noble faculties. Obviously, the sun, the moon, and man himself are superior to all these. Is it not sheer ignorance and negligence that instead of seeking earnestly the real Supreme Being, people should worship as God and Creator the things created by Him and

even go to the length of worshipping various images carved out by man himself ? All this is nothing but a waste of the noble human existence and can only result in ultimate descent into the lower forms and stygian regions. What sin can be greater than this ? If a man knows the real Creator, he is bound to develop in his heart His love and fear. How can love and awe be felt for what has been made by man himself ?

36. If a person meets a perfect Sat Guru, that is, one who is in communion with the Supreme Being or even a true Sádh or Faqír and obtains His grace and gaze of mercy, spiritual progress will get an easy start. But even in regard to this, there is a snag. He may take Him to be like other selfish, deceitful and greedy persons and may refuse to accept His guidance. This is due to the fact that many persons, who are in reality pleasure-seekers and the slaves of this world, taking advantage of the ignorance of the masses, have set themselves up as gurus and are carrying on this money-making business briskly. They did all they could to lead innocent and ignorant people astray by giving them baits of health, wealth, wife, children and fame, craving for which was in fact also inherent in their own hearts. For their selfish ends they make people worship stones, waters, trees and animals and mislead them into undertaking pilgrimages, fasts, *hom* and *yagya*. They proclaim at the top of their voice that emancipation is possible through fasts and pilgrimages alone. Insofar as it concerned the question of their livelihood, one may not mind it, but then they should at least show to these ignorant persons

the right path that would do them some good. But how can they do so when they are themselves ignorant of this path and mode of worship ? They are all experts in superficial reading, preaching and reciting. From the teachings of Shri Krishna Maháráj, it is abundantly clear that although Udhojí was for years in his company and service, he could not take him along with himself to his abode. So he told him that he must practise Yoga before he could be fit for entering into the kingdom of his heaven.

When a devotee like Udhoji, who had been in the service and company of the real Krishna Maháráj, could not be eligible for attaining the supreme abode without performing spiritual practices, how can then this be attained by those who waste their time in worshipping the mere images of Krishna Maháráj in metals and stone and have no inkling of the practices of Sahaj Yoga and devotion to Sat Guru. Moreover, there are hardly any among the priests, devotees and the pilgrims who have real faith even in the idols. In reality, every one worships the world and its belongings and preaches the same to others.

37. The same remarks apply to pilgrimages also. The sages of the past had intended these places for religious congregations, charitable acts and temporary retreats away from home. Now they have been turned into rendezvous for fairs and festivities. Everybody goes there for pleasure and recreation, for meeting friends and marketing. There is no question of prayer and worship. Such people should pause and reflect, how could in these circumstances pilgrimages conduce to emancipation ?

More or less the same applies to fasts. They have degenerated into festivals. The Mahátmás of ancient times had enjoined fasts as a means of subduing the mind and controlling the senses and for vigil, worship and Satsang, whereas now, the days of fasts are spent in playing chess and draughts, sleeping most of the time and eating sumptuous meals of various kinds of fruits, sweets, etc.

38. An image was originally meant as an aid to concentration and meditation. Afterwards, it became only a matter of going to the temple and offering water and flowers to the idol. Priests wanted to make a living out of it, so they organised shows, plays, dances and decorations in the temples. Satsang which was the real aim was completely ignored. In order to please their followers, the priests provided fresh items of entertainment and decorations in the temples. Thus there has been a complete reversal of what had been aimed at, so much so that if a man does not go on pilgrimages and does not even utter the name of the Lord at home, he escapes many sins and evil deeds. He is far better than those who go on pilgrimages and indulge in vices there, eat rich and delicious food, occupy themselves in seeing various shows and waste their time in useless engagements and yet take pride in having been on pilgrimage. Observing this sorry state of affairs of the present times, Sants were moved to pity. Although there were very few real seekers and spiritually minded people, yet out of sheer grace and mercy, they gave out the secrets of the highest regions, through discourses and writings. Whoever in their times, listened to and understood them, believed in

them and took to performing the spiritual practices, attained to the supreme abode. For others, they have left their writings, so that those who would read them intelligently will know the greatness of Sants and start in quest of a perfect Sat Guru with a view to finding the Supreme Being and would discard Karam and Bharam, that is, the worship of idols, waters, animals, plants, gods and incarnations and devote themselves with staunch faith and love to the worship of Holy Feet of the True Lord who is the highest and the creator of all and will get His Darshan.

39. The names of some of the perfect and true Sants, Sádhs and Faqírs who manifested themselves during the past seven hundred years are Kabír Sáheb, Tulsí Sáheb, Jagjíwan Sáheb, Garíb Dás, Paltú Sáheb, Guru Nának, Dádu Sáheb, Tulsi Dás, Nabháji, Swámí Hari Dás, Súr Dás and Rai Dás, and some of the Muslim names are Shams Tabrez, Maulvi Rúm, Háfiz, Sarmad and Mujaddid Alif Sání. A perusal of their writings would give an idea of their spiritual attainments.

40. Sants and Faqirs are known by the distinctive fact that they always inculcate faith in the internal worship of the Supreme Being. They never lead people astray towards such externalities as idol worship, pilgrimages and mere book-learning, nor enjoin the worship of gods, incarnations and prophets. They teach the easy practice of Surat Shabd Yoga, which is the only way to reach the Holy Feet of the Supreme Being and enjoin the importance of love, faith and

service of the perfect Sat Guru of the time. They generate love for the true Supreme Being in the hearts of seekers and devotees by gradually decreasing their attachments to wife, children, wealth, fame and self-aggrandizement. They are always engaged in Bhajan and Dhyán themselves and make their disciples also do the same. They wean the Jiva away from old time beliefs, doubts, superstitions and all kinds of faith and worship except that of the true Supreme Being. They lift his spirit to the Feet of the Supreme Being in this very life by slowly cutting off the roots of internal and external bondages, provided he goes on developing love for and faith in His Feet day by day and performs the practices enjoined by them, and does not run away from their Satsang and service.

41. According to Vashisthají the following are the eight kinds of bondages :—

(1) pride of family superiority,

(2) pride of high caste,

(3) pride of official position,

(4) fear of public opinion,

(5) attachment to wife, children, wealth and possessions,

(6) partiality for wrong beliefs and inferior religions,

(7) hope and greed and desire for worldly pleasures, and

(8) egotism.

42. The Mahátmá whose service and association loosen and weaken the above bondages day by

day and gradually develop love for, and faith in the Feet of the Supreme Being, will one day surely liberate a person from all the bondages and take him to the supreme abode. There is no other proper way to recognize a Sant or Sádh. It would be quite wrong and foolish on the part of anyone to seek confirmation of His greatness by comparing His conduct and traits with what is written in the books and to expect miracles or to test Him in any other way, for it is beyond the capacity of a mere human being with his myopic vision and limited intellect and understanding to fully appreciate His ways, wisdom and spiritual attainments. In the beginning what a devotee has got to do is just to pick up what is conducive to his spiritual advancement, that is, he should try to understand a Sant or Sadh in accordance with the degree of enthusiasm and love which is created in him by His Darshan and Bachan. He should approach Him in an attitude of true humility and utter helplessness. He should not behave with vanity or cleverness, nor should he, with his limited knowledge, meddle in or criticise His ways and conduct. For, although some time Sants may appear to behave and act child-like, whatever They do is never devoid of the beneficial purpose, that is, the good of all. Man with his limited intelligence cannot possibly understand what is really good or bad for him. This is why many persons, due to their ignorance, seeing only the surface of things, feel distraught at the actions of a Sant and leave His Satsang.

43. Sants do not approve of a great concourse of worldly people in their Satsang. They like to admit

only those who are sincerely desirous of attaining the supreme abode. They abhor the company of those who are full of worldly desires. For this reason, they do not, as a rule, exhibit any supernatural power or show miracles, because these would attract a crowd of worldly people who would only constitute disturbing factors in their Satsang and in the performance of spiritual practices by their followers. Of course, those who appreciate Their discourses and accept Their teachings, do experience internal miracles, that is, see the light and effulgence of the Supreme Being. Sants always take internal interest in the wellbeing of their followers, and thus enable them to realize and appreciate Their miracles fully. All this strengthens the faith of devotees and develops their love day by day.

44. When Sants establish Satsang in a general way, beggars and needy persons, also, often find access there. They are allowed to come there, so that the offerings of material things, money, etc., made by ardent devotees may be distributed amongst them, as Sants do not utilize these things themselves.

45. Whenever Sants, by Supreme Mauj, establish their Satsang, They deliberately introduce a few such unconventional ways as annoy the worldly minded and provoke them to make adverse criticism and taunts and thus prevent them and other conceited persons from crowding and meddling in Satsang. Sants do not employ any watchmen or guards to discriminate as to who is a true seeker and who is not and to enforce restrictions accordingly. The very calumnies and evil reports spread by the worldly and conceited people, serve the purpose of watchmen

and guards and keep them away so that they do not go in Their Satsang out of fear of public ridicule and taunts. As a result, only such persons as are really desirous of attaining true and perfect salvation go there, defying the threat and taunts of the world. Besides, ridicule and jeers by the worldly people are a sort of test for enthusiasts and real seekers, for it at once makes it clear whether a person is a true Parmárthí or not ; one who is true and sincere will, without being afraid of good or evil opinion of the world or jeers of the ignorant, attend the Satsang to achieve his real object, that is, Parmárth. Those who are not sincere seekers will themselves stay away.

46. Just look at what people do in the world. Since they hold the world dear, they do not hesitate to go anywhere to achieve their worldly purpose, nor do they feel any sense of shame in humbling themselves at such places. For instance, Bráhmans would give their services to persons of other castes and have no scruples in even knocking at the door of a sweeper to seek cure for sickness in the family; and many of high caste, in utter disregard of their own faith and deity, go to, and worship the tombs of Sheikh Saddo and Saiyads and invoke ghosts and evil spirits. When worldly people for the love of worldly objects, have such scant regard for their own *Dharam* (religion) and *Karam* (duty) and are not afraid of thus causing harm to life hereafter, how can the seekers of the Supreme Father expect to be considered as earnest and sincere, if they are scared away from attending the Darbár of Sants, being afraid of a little calumny and taunts of the ignorant? All this clearly shows that their desire for true

Parmárth is not sincere. They have not yet had enough experience of ups and downs of life to realize that the world is their enemy and to adopt means to get away from it. The thirst for the Darshan of the Supreme Being is not so intense as to enable them to scoff at public opinion and the upbraidings of the world. Such persons are not fit for the Satsang of Sants, because they do not earnestly desire to go in the presence of Sants with humility to get remedy for their ailments.

47. Taunts, reproaches and vilifications also strengthen and reform the followers of Sants, as without them they, too, would remain as they are. Derision and public opprobrium are the necessary concomitants of true love and nobody can ignore them fearlessly excepting sincere devotees, that is, true lovers. In Persian it has been said : —

"Slander is the Kotwál (watchman) of the market of love; it cleans love of all its rust and brightens it up."

A worldly guru is very friendly to the world and worldly people. He holds them in great esteem and tries to please them in every way, and is ever solicitous about their worldly welfare and advancement and is careful not to offend them. All this he does to promote his own ends and to keep going the means of his livelihood. On the contrary, Sants who are true and perfect lovers of the Supreme Being desire that the worldly people may not meddle in their Satsang, nor cast their evil influences on their followers. That is why Sants welcome slander, as it serves the purpose of a guardsman and keeps the worldly minded away from Satsang.

48. It may be mentioned that whenever anybody goes in the holy presence of Sants, They, as a rule, discourse about the absolute and eternal truth, that is, Sat Purush Rádhásoámí Dayál, and declare all others as unstable and of lower status. Ignorant and stupid people construe this as vilification of gods, incarnations and prophets. They do not pause to reflect that if Sants speak lightly of Brahmá, Vishnu, Mahádeo, gods, incarnations and prophets, then whom do They extol and proclaim as the highest. If Sants glorify Sat Purush and Param Purush Púran Dhaní Rádhásoámí, it should be accepted, for to applaud Him who is the Highest and the Master of all and to engender faith and love in His Feet and teach His worship, is of vital importance and most appropriate because no redemption is possible otherwise. It should, therefore, be realized, how shameful it is to feel annoyed at hearing the glorification of the Supreme Being and, not understanding the real meaning through ignorance and without appreciating the teachings of Sants, to belittle Them and to call Them slanderers.

49. The various religious books, e. g., Veda, Shástra, Bhágwat, Purán, etc. have mentioned the span of lives of Brahmá, Vishnu, Shiva and other gods. Incarnations too, came and left the world, which clearly establishes the mortal nature of their bodily forms and those of Brahmá, Vishnu and Mahádeo. Since their own bodily forms were perishable, how can their images be imperishable and fit objects of faith and worship ? Of course, people would have derived some slight benefit if they had learnt the secrets of Nij Rúp (real form) of these

very incarnations and gods and worshipped and contemplated them. But absolutely nothing can be achieved by the worship of idols. It is plain, therefore, how mistaken the masses are and if Sants try to enlighten them, They are called slanderers by them, more particularly, by the professionals such as Pandits and Bhekhs (anchorites and ascetics).

50. Those who claim that they contemplate the real forms of incarnations and aim at the regions from which they emanated, are right. Even then, they should ponder why they should not, instead of the above, aim at the highest region, which is the source of all the lower regions from which the real forms of the incarnations emanated. The necessary efforts and the method of worship, in both the cases are the same, but there is a great difference in the benefits and results. It is, therefore, desirable to adopt the *Isht* and worship of the highest stage. Sants adore the master of this highest stage and direct others also to do the same. It does not, however, mean enmity and opposition to the presiding deities of the lower stages. On the other hand, followers of Sat Purush Rádhásoámí will also have to accept and revere all the deities through whose regions they must pass in their journey to the highest stage. Prior, however, to undertaking this journey it is necessary to fix the *Isht* and goal at the highest stage and to understand clearly the distinctive features of the various intervening stages. The reason is that there are many in this world who confound and lead astray by talking glibly of God, Parmeshwar, Parmtámá, Brahm, Pár-Brahm, Shuddh Brahm and Satnám and who are not sufficiently equipped even

with the theoretical knowledge of these, nor the details of the intervening regions. They are in confusion, not knowing as to which presiding deity they refer to as Brahm, God and Satnám. Therefore, Sants were pleased to give out to seekers the secrets of the various stages in the first instance. Thereafter, They enjoined on them the *Isht* of Sat Purush Rádhásoámí, the highest and the ultimate goal, and then initiated them in the mode of spiritual practices. The devotee can thus reach the goal and also know the distinctive features and realities of all the intervening stages. He is to commence practice after he has got a correct notion about his true and supreme Master and acquired as much knowledge about Him as is possible to do here. If he is not initiated into the mysteries and equipped with adequate knowledge and understanding, he will not have genuine and abiding faith in the Feet of the Supreme Being, nor will he acquire impetus to go up to the highest stage. He will be beguiled and held up at any intermediate stage.

51. Regarding incarnations and various deities not being the Supreme Being, it is enough to observe that they appeared after the creation, some in Tretá Yuga and others in Dwápar Yuga. The question arises as to who it was whom people worshipped before all these appeared and through whom they attained their salvation in Sat Yuga. It was *Hirnayagarbha*, that is, *Pranav* and *Omkár* whose worship was prevalent then and the same is referred to in Upnishads. What is then the reason that people gave up this worship and took to pilgrimages and idol worship ? Gangá, too, appeared in the time of

Bhagirath and did not exist before. Then which pilgrimage was recognized at that time ? The fact is that all the present forms of worship were introduced in Tretá, Dwápar and Kali Yugas. Really speaking, the Supreme Being alone is to be worshipped and this form of worship, according to the religion of Sants, everybody can accept. Worship of incarnations and prophets will be current in the countries where they were born. Elsewhere they are neither known nor worshipped.

52. There was nothing wrong if incarnations and prophets called the respective regions of their origin as supreme or proclaimed themselves as ambassadors and beloved of the masters of those regions and hence inculcated faith in people for themselves and enjoined their own Isht. But they could redeem only those who lived during their regime and they made them attain salvation up to the region from which they themselves had come. Others who joined their religion after they were gone, were merely blind followers of their names, but there was no purification of their physical and mental conditions. This sort of faith can never bring about redemption. This applies to the followers of a Sant as well. Those who came in His presence, performed His Sewá (service) and Bhakti (devotion) and received initiation from Him became certainly entitled to salvation. But those who came after His departure and only formally adopted His faith, and did not seek and find the perfect Sant or Sádh of their time, nor performed the spiritual practices prescribed by Sants, could not be eligible for redemption like the followers of other faiths. If, like the followers of

other religions, the followers of a Sant were simply to devote themselves to the worhip of Samádhs, Jhandás, Granth, etc. and not to acquiring knowledge of His Nij Rúp, region, path and mode of worship, they would remain entangled in the superficial forms of worship and rituals and will not be liberated. A real follower of a Sant is he who performs spiritual practices under His guidance and after traversing the intervening regions, reaches the region of Sat Purush Rádhásoámí, or has commenced his journey on the path. He shall certainly achieve true redemption one day. In short, one who considers that a mere formal Isht of bygone Mahátmás, incarnations or prophets is the real religion, shall never attain salvation.

53. A true seeker should find out a living Sant or Sádh wherever He may be, remain in His company, accept Him as the embodiment of all the gods, incarnations, past Mahátmás, Sants and Sádhs, devote himself to His service physically and mentally and cultivate love and faith in Him and thus have his object achieved. A king who is dead and gone, howsoever just and munificent he might have been, cannot now bestow rank or wealth on us if we simply hear stories about him and sing his praises. For obtaining these things we must approach the reigning sovereign, otherwise, we are only doomed to misery and confusion. Mauláná Rúm has said, "Since thou hast accepted the spiritual guidance of the Murshid (perfect guide or Guru), thou shalt consider God and prophet included in Him". That is, there is no difference between the Supreme Being and the perfect spiritual guide. The latter includes the creator and

incarnations. One who desires to have communion with the Lord, must seek Sat Guru in the person of Faqirs and Sants. Those who wear coloured robes, are not necessarily Sants. A real Sant is one who has ascended up to Sat Lok and is in communion with the true Lord. It is immaterial whether He is a house-holder or a recluse, whether He is a Bráhman or not. The Lord can only be seen within oneself or in a perfect Sant or Sádh, who is the real and natural guide of the whole world, and a true aspirant shall find Him at only these two places, whereas no trace of Him will be found in idols, fasts, pilgrimages and temples. Maulví Rúm says, "The mosque is within the Auliyá ; all should worship there, for the Lord resides there." "The Lord has announced," said the prophet, "I do not live in heaven nor on earth. I dwell in the hearts of devotees. Shouldst thou aspire after me, seekest me there." It, therefore, behoves every true seeker to find out the Sat Guru of the time, receive initiation from Him, serve Him with body, mind and riches and cultivate love for and reliance on Him. He shall then achieve his object in a short time. In Sanskrit it has been said that Guru is Brahmá, Vishnu, Shiva and Pár-Brahm. Hence, obeisance to Him.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देव महेश्वरः।
गुरुदेव पारब्रह्म तस्मै श्रीगुरवे नमः॥

Shri Krishna Mahárāj has said in Bhagwat Gítá, "He who wants to see, serve and love me, should serve my devotees. Then shall I consider it my own service and shall be pleased with him, for him alone I love who loves my true devotees. I do not live above or below, neither in one heaven nor the other, but I live in the hearts of my devotees."

54. The physical form assumed by a Sant is what can be seen by physical eyes here. His real form is that of the Lord Himself because He always remains enraptured in the bliss of the Supreme Being and Sat Purush. Until such time as a true devotee perceives within himself the real form, he should consider the physical form of the Sat Guru as that of the Supreme Being and go on increasing love and faith therein. When he has the Darshan of His Nij Rúp within himself he becomes one with the Supreme Being, that is, the Sant Sat Guru. He acquires the same Rúp as of Sat Guru. His real object will thus be achieved. This should make it clear that redemption is possible only through the service, Satsang and love of the Sat Guru of the time. The past Sants, gurus, incarnations, prophets and gods cannot offer guidance now nor can they show their Nij Rúp (Real Form). Therefore, a seeker cannot have genuine faith in, and love for them. Even if there be real love, there will be no progress and he will remain as he was. At the most there will be some purification of the mind, but the seat of the spirit would remain unchanged, *i. e.*, the spirit would not be elevated. So, whatever might be gained by so much labour and hardship, would not benefit the spirit which would continue in the impure region as before. Such a purification would not be abiding, because Máyá is so dominant at this place that a person is sure to be shaken off his faith and love by the force of its evil influence and hurled into the whirlpool of sensual pleasures. It is impossible to realize Nij Rúp or to get rid of all the evils without the grace and mercy of a perfect Sat Guru to be obtained through His service and devotion. There are so many doubts

lurking in one's mind that one is not even conscious of them till one comes in Satguru's presence. One thinks one has no doubts left whatsoever, but when one joins the Satsang of Sants, one will realize how full one is of doubts and how difficult it is to acquire real love and faith and how far away is the highest region. In short, it is impossible to attain true love and Parmárth without the grace and guidance of Sant Sat Guru of the time. Incarnations who appeared in this world, had also to adopt gurus. When Gyánís like Shuk Deo who had been endowed with Gyán while still in his mother's womb, could not proceed without the help of a guru and even Nárad who had acquired the capacity of free access to Vaikuntha, could not be eligible for permanent location there without guru, how can an ordinary being tread the path of true Parmárth without the grace of the perfect Sat Guru of the time ?

55. Some persons hold Veda, Shástra and Granth as guru. There is no doubt that much can be learnt by studying them. But whoever is content with reading them and listening to their recitation and does not seek the Sat Guru, is ignorant and stupid because the mysteries and methods of spiritual practices which can only be taught by the Sat Guru of the time, cannot be reduced to writing, nor are they described in books. Only references to them are found therein, which at best serve as testimony only. Everything else depends on the Sat Guru. Theoretical knowledge can be acquired through the study of books, but not the actual method of attaining the Lord. The scriptures and Shástras are, to some extent, aids for proper behaviour in this world ;

by studying them intelligently one may know what is good and what is bad. If a man is sincere he will practise what is good and discard what is bad. But the mind cannot be subjugated nor the evils eradicated without the grace and mercy of the perfect Sat Guru. So long as the mind exists, the seed of all evils is there. What if the leaves and branches of this tree have fallen off, so long as the sap is there, whenever an opportunity for enjoying sensual pleasures offers itself, the leaves and branches will become green again and new branches and leaves shoot forth. Therefore, the study of Veda, Shástra and scriptures can only give some idea about the Lord and help the seeker in recognizing a perfect Sat Guru and in the discernment of right and wrong and virtue and vice. Apart from this, not much can be gained by it. Real and true Parmárth can only be achieved through the perfect Sat Guru. Hence the necessity for an aspirant to search such a guru. Those who are content with owing allegiance to the departed, are not truly desirous of meeting the Lord, and as such they shall not have His Darshan either.

56. It is necessary to seek a perfect Sat Guru and accept Him. Perfect Sat Guru is one who has reached Sat Lok and is in communion with Sat Purush. He is called a Sant. He initiates in no other method than that of Surat Shabd Yoga, points out the path within and discloses the mysteries relating to the various stages and the mode of elevating the spirit internally with the aid of His spiritual form and sound. In His Satsang and discourses also, these mysteries are expounded, the supremacy of the Sat Guru, Sat Purush and His Shabd-rúp is empha-

sized and details of the path and modes of devotion, love and detachment are described. Wherever in a so called Satsang, simply the legends and stories and actions of the past ones are narrated or stress is laid merely on renunciation of the world without reference to inner secrets or of spiritual practices for the concentration and uplift of the mind, it is not a Satsang according to Sants. Satsang means the company of Sat, that is, Sat Purush. A Sant being the embodiment of Sat Purush, His company is Satsang. In His discourses and writings He deals with either the sublimity of Sat Purush Rádhásoámí and of His Sant Sat Guru Form or the mode of attaining His Nij Rúp and His high abode or love and faith in His feet and the sound current or the bliss experienced by a sincere devotee in his passage upwards through each stage. Therefore, to hear, ruminate and act upon such discourses and to apply the mind and spirit to His Feet or Shabd within, is Satsang. All the old scriptures of various religions are replete with the praises of Satsang. It has been stated that attending Satsang even for a short while washes away accumulated sins of millions of years and confers salvation. This can be realized by any aspirant who attends Satsang of the Sat Guru, hears His discourses or concentrates on His Darshan or applies his mind and spirit to the performance of spiritual practices. Whoever tries this will be convinced of the truth of the above statement and see for himself what benefit can be derived from a few days' Satsang and from performing spiritual practices taught by Sants.

57. It is a great pity that now-a-days many people think highly of those who practise austerities,

as for instance, those who sit amidst five fires or go about with an atrophied hand raised above or keep standing in water or sit on pegs and nails or remain naked in the open day and night or keep standing or make any other display of torturing the body or subsist on milk diet alone or read scriptures day and night or meditate in dark caves or go and live in hills and forests or observe absolute silence and behave hypocritically in various other ways. All this appears to be very extraordinary and attracts popular notice and admiration. But a close investigation will disclose the real motive behind all this show of religiosity and would clearly show whether they are hypocrites or true Parmárthís. A truly religious man is one whose all actions are directed towards the attainment of the Darshan of the Supreme Being, so that He may be graciously pleased to accord him permanent location in His region and he may achieve eternal bliss and be liberated from the pleasures and pains of transmigration. He has no other desire than this. On the contrary, in the case of the hypocrites and selfish, all their actions are actuated by the desire for fame and wealth, power and pelf and pleasures and preferences whether of this world or of heavens. There is not much difference between the power and pleasures of this world and those of Swarga, Vaikuntha and Brahm Lok ; the latter will only last a little longer than the former. Therefore, whether one is in this world or in Vaikuntha and Brahm Lok, one is in the domain of Kál and Máyá ; and one will be subject to births and deaths and pleasures and pains, and cannot achieve true salvation. Krishna

Mahárájdrew Arjun's attention towards an ant and said that it had several times become Brahmá and Indra and had passed through many other similar superior forms and then it was born as an ant. Now it should be realized that when Brahmá and Indra cannot escape the cycle of transmigration, how can those people become immortal and escape the cycle of births and deaths who perform religious practices with the sole aim of reaching their regions ? It follows that all those who devote themselves to practices like Hom, Yagya, pilgrimages, fasts and worship of the sun, the moon, Ganesh, Shiva, Vishnu, Brahmá, Shakti and incarnations and idols cannot go beyond Vaikuntha, the abode of God. By such deeds of devotion, they would only reach the region of the deity whom they worship, such as Surya Lok, Chandra Lok, Swarga Lok, Shiva Lok, Vishnu Lok, etc. After some time, they will again be born in this world and come in the cycle of transmigration. As regards those who worship lower deities, they are not worth mentioning. They will get the reward of their actions in the form of wealth and supernatural powers in this very world and then run the course of transmigration.

58. Now-a-days there is a large number of persons who call themselves Brahm-gyánís and consider themselves superior to all others. Of course, Brahmgyán is higher than all the other practices enumerated above, provided it is real. Knowledge (Gyán) acquired from the scriptures is academic. It is mere book-knowledge, it can never lead to salvation. For, in the scriptures it has been repeatedly stated "तत्त्वज्ञान मनोवासना नाश", that is, so long as the mind and passions

are not subdued, knowledge of the real essence, that is, the Creator cannot be acquired. And subjugation of the mind and passions is not possible without Yogic practice. Therefore, the knowledge acquired otherwise than by the practices of Yoga is only theoretical. Any educated man can say and understand this. It does not connote any superiority nor that the mind and desires have been vanquished. The Brahm-gyánís of modern times feel annoyed if questioned as to the spiritual practices by which they acquired Brahm-gyán. Some of them say they did them in their previous lives. If it were so, they should have remembered the mode of practices, because there is no difference between Brahm and Brahm-gyání. It is said "ब्रह्मवित ब्रह्मैव भवति" and "इजा तमउल फकर फहो अल्लाहो", so that the Súfí or Gyání should know every thing. But the fact is that these Brahm-gyanís are not even aware of the fact that they are actually slaves of their passions. It is, therefore, quite wrong of them to claim to be Brahm-gyánís or Brahm. They, too, shall meet with the same fate as the worldly people, that is, pass through the cycle of births and deaths.

59. The Gyanís of ancient times such as, Vyás, Vashishtha, Rám and Krishna were Yogeshwars and enlightened. They had accomplished all the four Sádhans (practices). Hence they have laid down that he who has not performed them, cannot be termed a Gyání, nay, he is not entitled even to read books on Gyán. These Sádhans are :—

1. Vairágya (detachment)
2. Vivek (discrimination between good and bad)

3. Khat Sampati (six qualifications)
   (i) Sama (equanimity)
   (ii) Dama (control)
   (iii) Uparti (renunciation)
   (iv) Titikshá (patience)
   (v) Shraddhá (faith)
   (vi) Samádhántá (application to God) and
4. Mumukshtá (desire for emancipation).

The Gyánís of these days do not perform even one of these practices. To them, Vairágya means leaving the home ; Vivek means reading and pondering over religious books. Similarly, in regard to Khat Sampati also, they think that they have acquired it, if they can withstand hunger and thirst at times, can bear heat and cold to a certain extent and if, while studying scriptures, their minds and senses become a little calm. They consider association with Gyánís and the reading and teaching of philosophical writings as Mumukshtá. What can one tell them when they carry such notions in their heads ? One only feels pity at the extent of their ignorance. They are so fond of sight-seeing, fairs, shows, holding Bhandárás (religious feasts) for fame and forming groups and displaying distinctive banners of their sects, that to meet expenses of Bhandárás, railway journeys, etc., they humble themselves before ordinary people for funds and collect money by seeking donations from princes and rich people and yet they consider that they have renounced the world. This shows that they do not even understand what renunciation means. They are ever fond of reading scripture and reciting it to others. One may wonder

what sort of Brahm-ánand they have achieved, when there is no change in their outlook. They say they do all this for *upkár* (good for others). This again shows that they do not even know what constitutes *upkár*. A Gyání should be qualified to help redeem the soul by liberating it from its bondages. This is *upkár* or benevolence. To stuff people with book-learning which only engenders conceit, to occupy themselves with feasting people, to build temples and Dharamsháláś and lay out gardens, is not *upkár*. Such *upkár* is meant to be performed by princes and monied people and not by Brahm-gyánís. What a Brahm-gyání should do is to liberate a person from the bonds of the mind and passions, and help him in realizing his real self, so that he may escape pangs of transmigration. But in this they are helpless. They have not saved their own souls, how can they save others ? Generally, it is found that they leave their homes and put on monk's garb either owing to poverty or some calamity or family discord or being hopeless victims of indolence. They find this an easy way of getting free food and clothing without labour or are impelled by desires for self-worship, and name and fame. When they achieve some measure of success in this direction, they consider themselves as *persona grata* and superior beings, nay, the mighty Brahm himself. To enhance their reputation, they go on accumulating riches from here and there, start banking and other business and gather a crowd of monks round them, feed them and take service from them and use them as retinue in fairs, when they go about in right royal processions with borrowed elephants, horses, palanquins, gorgeous banners, drums and trumpets. How can they with all these mundane

desires and ambitions be Brahm-gyánís ? They are awfully pleased when these desires are fulfilled and look down upon others and style themselves as Mahátmá, Pandit, learned and Mahant. They seek the help of others to establish their superiority over other groups in grandeur of processions and decorations. Such persons are lost in pride and vanity and are so enslaved by *Mana* and *Máyá* that they cannot be redeemed. If anyone points out their failings to them, they get enraged and are ready to fight and call him faithless and atheist and other harsh names.

60. These Gyánís cannot be differentiated from those who worship idols and go on pilgrimages. In fact, the latter are better, because they are ignorant and therefore open to correction. On the other hand, Gyánís knowingly incline towards Máyá. If anyone tries to correct them, they call him ignorant and jealous and pay no heed to what he says. The reason is that neither of these two classes of men has met a perfect Guru, otherwise, He would have directed them to the practice of Surat Shabd Yoga, and they would have known the truth. To begin with, their minds would have been purified and love generated, then they would have been blessed with internal Darshan of spiritual Form. This would have eradicated all desires of worldly pleasures and ambitions. In this way they would have been saved from the fruitless activities in which they seem to be engaged at present.

61. The above remarks also apply to those householders who associate with these Gyánís. They call themselves Brahm but behave no better than the

worldly people. They feel proud of their knowledge and understanding. This pride is the root of all evils and only leads to downfall. All such persons as also their guides, namely, Pandits and Bhekhs are in the grip of *Kál*, *Karam* and *Máyá* and in due time shall reap the bitter fruits of their actions. If they persist in their present ways, they will not be saved.

62. Due to the spread of education these days and a matter-of-fact outlook, everyone now disapproves of the superficial forms of worship. There is no doubt that these are all unreal and as such totally infructuous. But very few want to learn the devotional practices which are calculated to control the mind and the senses ; nor are they willing to undertake the trouble to perform them as that imposes disciplinary restrictions both on the body and the mind. Therefore, the educated persons of all the religions take to philosophy and become Váchak-gyánís, Súfís and Brahm-gyánís. They do not care to introspect within themselves nor to be questioned by others and are ever ready to argue and justify their stand. They should, however, consider how it can be possible to attain perfect *Brahm-pad* so long as desire, anger, greed, attachment and egotism are present. It would be quite an easy matter to become a Brahm-gyani if Brahm-gyán could be acquired by merely studying a few books. Anyone possessed of a certain amount of education and intelligence can study books dealing with Gyán. But to acquire inner purification by subduing the mind and the passions is a different matter altogether. That achievement is not possible without the practice of Yoga.

63. If these Gyánís be asked to perform spiritual practice and concentrate within, they are unable to do so, as their restless minds would not let them. Had they practised Surat Shabd Yoga as taught by Sants, they would have known what they really are and realized how restless their minds are. They know nothing about Surat Shabd Yoga. Nor do they care to perform any Yoga practice, nay, they do not even consider it necessary. What some of them do in the name of spiritual practice or Yoga is to ponder over what they read in the books and to consider themselves as detached from everything, that is, think that "I am not mind nor body nor senses nor any other object. I am free from Máyá, unborn, detached and I am such and such." These reveries they take for spiritual practice and the consequent slight calmness and serenity of mind that they temporarily feel, they construe as spiritual bliss. Shekh Chillí also enjoyed this kind of bliss when in his soliloquy he imagined himself a king with mansions and splendour, but when he opened his eyes, there was nothing.

64. If closely examined, it will transpire that these Gyánis, too, are like the dreamer referred to above. They call themselves Brahm-swarúp and Sachchidánand-swarúp. But if anyone uses harsh words against them, they fly into a rage. If they see or hear of any attractive thing, they are eager to see and grasp it. They are pleased if praised ; displeased and ready to quarrel if criticized. Due to the restlessness of their minds they are unable even to stick to one place. Would they be in such a plight had they attained Átmánand ? Would they have then

wandered from place to place, begged for money to meet their sight-seeing expenses and roamed about in temples and places of pilgrimage rubbing shoulders with the worldly people ? When a person who has had nothing, happens to get a few thousands, he starts some business and settles down quietly at one place. Similarly, a man who gets a job is happy and gives up further knocking about. What kind of Brahm Gyánís are these that although they call themselves Brahm and Ātmá, they have not experienced even so much bliss of that Brahm and Atmá as to settle down at one place and enjoy it for at least a few years and not loaf about in fairs, shows, parks, buildings and lands ? Their conduct clearly shows that theirs is book-learning only and not real knowledge and that they never achieved a particle of Ātmánand and Brahmánand which they applaud so loudly.

65. Test of the real knowledge is that one should be able to get the Darshan of *Brahm* in all his refulgence and glory. This bliss when attained surpasses all the imaginable pleasures of the world, not only those of a householder but also of an emperor. In the religion of Sants, *Brahm* is held to be the *Laksh* (invisible) form of *Ishwar* (God) and the *Laksh* form is *Máyá-sabal* (alloyed with matter). But Vedántís consider the *Laksh* form of *Brahm* as pure and the *Ishwar* form as *Vách* and *Máyá-sabal.* Sants, who have gone beyond both these forms, say that both the forms of *Brahm, Vách* and *Laksh,* are *Máyá-sabal,* that is, *Máyá* is manifest in *Vách* and subtle and hidden in *Laksh* form.

66. The incarnations of high orders, Yogeshwar-gyánís, gods, prophets and incarnations of low order

have all sprung either from the *Laksh* or *Vách* form of *Brahm*. Therefore, all those who worship the Vách form of Brahm or are Gyánís of the Laksh form of Brahm are within the jurisdiction of *Máyá* and *Kál*. Hence, they cannot escape the cycle of births and deaths.

67. The religion of the Sant Sat Guru is the highest of all. He inculcates the worship of the Supreme Being *Sat Purush Rádhásoámí*, who is beyond *Brahm* and *Pár Brahm*, so that the spirit may cross the region of Máyá. True Sádhs have access up to Daswán-dwár or *Sunnpad*. And they alone are Yogeshwar Gyánís. Those who stop below it are lower than true Sádhs. For this reason, all those who are keen on achieving complete emancipation should adopt the *Isht* of Sants, that is, *Sat Purush Rádhásoámí*. The Supreme Being Himself has given out His Name as *Rádhásoámí*. One who obtains the secret of this Name, accepts the protection of *Rádhásoámí*, recites or repeats this Name internally in the way indicated by Sants or listens to the sound within, shall certainly be redeemed. Performance of such spiritual practices for a short while will convince him of this.

68. It has been stated above that all the incarnations, Yogeshwar-gyánís, prophets, Yogí-gyánís, etc. descended from *Daswándwár, Trikutí* or *Sahas-dal-kanwal*. The four Vedas emanated from Pranava at *Trikutí*. Gods such as Brahmá, Vishnu and Mahádeo appeared from the stage below *Sahas-dal-kanwal*. Therefore, they are all lower in order than Sants and Sat Purush and are subordinate to Him. Sants are subordinate to Sat Purush Rádhásoámí only. The

writings and discourses of Sants are for this very reason superior to Veda, Shástra, Qurán and Purán, which dwell upon, and are meant to be rules for regulation of conduct in this world. They mainly deal with directions for the management and preservation of this world ; very little has been said therein about *Nivritti*, that is, salvation. In Their discourses, Sants speak mainly of *Nivritti*, that is, *Moksha*. Therefore, things written or spoken by Them are superior to all the revealed books. The superiority of Sants consists in this that whereas the Vedas and other revealed books appeared from the same stage from which three *gunas*, five *tattwas* and *Máyá*, that is, Nature, have emanated, the scriptures of Sants have emanated from a stage where there is no trace of *Máyá*. They, therefore, deal with *Nivritti* alone, while the former speak about both *Pravritti* and *Nivritti*. Nay, they deal with Pravritti more fully. For instance, in the Vedas, there are eighty thousand shlokas on *Pravritti*, sixteen thousand on *Upásná* and only four thousand on *Nivritti* or Gyán. Similarly, Qurán and other revealed books deal largely with historical matters and say very little about the modes of spiritual practices and how to realize god. In Gita, Shri Krishna Mahárāj told Arjun to dissociate himself from the jurisdiction of the Vedas which are associated with three *gunas*, "त्रैगुणविषया वेदा निस्त्रैगुण्यो भयार्जुन" and to attain the stage beyond. It has also been said that so long as a man is engrossed in the rituals of *Varnáshram*, he is the slave of the Vedas, that is, he must obey the Vedic injunctions. When he reaches beyond *Máyá* and the three *gunas*, his feet are at the top of the Vedas. In other words, he

becomes the master of their creator and his orders supervene those of the Vedas.

वर्णाश्रमाभिमानेन श्रुतिदासो भवेन्नरः ।
वर्णाश्रमविहीनश्च श्रुतिपादोथ मूर्ध्वनि ॥

In the same way, Muslim saints also do not consider themselves bound by the injunctions of the Qurán. Their own orders are superior to those of Qurán.

69. These holy discourses are of those Sants and true and perfect lovers of the Supreme Father who reached Sat Lok and became one with the Supreme Being, and see from there the panorama of innumerable Trilokís and Brahmánds, each with a separate Brahm, Ishwar, Máyá and Shakti, *i. e.*, god of worldly people, numerous incarnations, Brahmás, Vishnus, Mahádeos, gods, prophets, Auliyás, Ambiás, Kutubs, Farishtás, Yogeshwars, Gyánís, Rishishwars, Munishwars, Siddhas, Yogís, Indras and Gándharvas. How can such a Sant care for and obey any of these mentioned above ? Each Trilokí has its own presiding deity called Brahm and Ishwar, that is, Máyá-sabal, located respectively at Trikutí and Sahas-dal-kanwal. Innumerable sub-Brahms and Ishwars have been created by *Sat Purush Rádhásoámí*. Only Sants have reached there and none else can. But in their mercy They also liberate all those from the thraldom of *Máyá* and take them to the Feet of *Sat Purush Rádhásoámí* who believe in Their words, have love for and faith in Them and attend Their Satsang.

SAR BACHAN (Prose)

PART II

SOAMIJI MAHARAJ

HUZUR MAHARAJ

MAHARAJ SAHEB

BABUJI MAHARAJ

RADHASOAMI DAYAL KI DAYA RADHASOAMI SAHAI

THE DISCOURSES OF THE SUPREME & ABSOLUTE BEING

HUZUR RADHASOAMI SAHEB

DELIVERED IN SATSANG

SOME OF WHICH WERE REDUCED TO WRITING FOR THE GUIDANCE OF SATSANGIS

Section 1. In *the Granth Saheb* it has been repeatedly enjoined, "Seek ye the Sat Guru." But what a pity, no one seeks the Sat Guru. All are losing themselves in pilgrimages and 'granths' (worship of shrines and sacred places and books).

2. First and foremost, you must engender love for the Sat Guru. He who does this, shall one day get all. But, if instead, you devote yourself to the search of Sat Nám and Sat Lok but have no love for the Sat Guru, you will go empty-handed. Love

for the Sat Guru is the most essential thing ; it will detach you from all.

3. Be looking into your internal condition and see whether desire, anger, etc., are under your control or not. If not, persist in your spiritual practice (Bhajan) and avoid discussions with others. Keep this injunction ever in mind.

4. Sat Guru says, "My relations with my disciples are those of the spirit — spiritual. I cannot associate myself with those who act under the sway of the evil tendencies of the mind."

5. Karam, Upásná, Gyán, Vigyán, are the four stages in spiritual development. Without the Sat Guru, not even one can be successfully performed or achieved. If the Perfect Guide be met, He will direct the steps of the disciple to that which he is fit for. On the other hand, if the guide is a pretender, he will teach only what pleases the disciple. No good can come out of this. On the contrary, it does positive harm inasmuch as the person becomes unfit for any thing else.

6. When Kábír Sáheb unfolded to Brahmá the hidden secrets of higher regions, the latter evinced his desire to seek Sat Purush. But he was beguiled by Kál ; and he succumbed. Then what can the jiva do to seek Sat Purush without the grace of the Sat Guru ?

7. "If it were a real Bhakt", said the Sat Guru, "who sought a miracle, he might have it. But there is hardly anyone who has attained such a high state of Bhakti that a miracle could be shown to him. What you people are doing at present is merely

imitation. But there is no cause for anxiety or worry. Such is the Mauj now and even thus shall all be redeemed."

8. Saran (reliance on mercy in a spirit of complete surrender) and Karní (active application to internal practices) both demand the presence of true Love. Without Love, neither can be achieved. At all costs and somehow or other, perfect and genuine devotion to the Guru should be secured.

9. Just as ghee is present in milk and fire in wood but so long as they are latent and do not appear as such, neither can milk serve the purpose of ghee nor wood of fire ; even so is Brahm present within you. If you go about proclaiming yourself as 'Brahm' while 'Brahm' is not manifest in you, you make a false claim.

10. The essential thing is devotion to Guru. So long as this is not done, nothing will be gained. Therefore, sincere and complete devotion to the Guru should be practised in every way possible.

11. The Supreme Being is within you as fragrance is in the flower. The flower is seen but not the fragrance. This is sensed by those who have the sense of smell. So it is with the Supreme Being within, who can be realized by those who have had spiritual awakening.

12. In doing the sort of Bhajan that you do, you behave like the bullock of an oil press, who keeps walking all the day long and yet remains within the house. Nevertheless, the bullock is a victim

of the conceit that he walked several miles. Similarly, there is within you the bullock-like mind that sits in Bhajan but does not ascend at all. This only leads to egotism because you feel that you performed spiritual practice for such a long time, although no bliss was experienced. If bliss were felt there would be no egotism. And pure bliss cannot be experienced until one goes beyond Trikutí.

13. All souls are eligible for Bhakti ; though even for Bhakti, they do not possess complete fitness. Anyway, no harm accrues from Bhakti which is dear to the Supreme Father ; nothing else is so dear to Him. And remember it is the Bhakti of the Sat Guru alone that is acceptable to Him ; He is not pleased with the Bhakti of anyone else.

14. A camel driver holds in his hand the nose-string of one camel only and thousands follow him, one after the other. In the same way there is only one Gurumukh (perfect disciple) and through Him or the mediation of His personality, innumerable spirit entities are saved.

15. Satsang is like *Páras*. He who joins Satsang with sincerity is turned into gold even as iron becomes gold by a touch of *Páras* ; but if screened off by lack of sincerity, that is to say, if there be insincerity in the devotee, he will remain the iron that he was. Satsang, however, ever remains the *Páras* that it is.

16. When Satsangis at the time of Sewá (service) get angry with one another, it is unbecoming and improper. It is the habit of the worldly people to fly into a rage whenever any opposition occurs in

any work they set their heart upon. If Satsangis also behave in the same way, then there would be no difference between the two. Satsangis should always be forbearing. Anger is the whirlwind of Kál ; do not let it overpower you ; when you find some one persistently obstinate, then you should yield.

17. It is easy to hear and understand, for one hears outwardly and might likewise understand. But if there is no assimilation, all that hearing and understanding is useless. While if anything (teaching) finds its way into oneself, one's behaviour also will be according to it. As a rule, whatever is within, expresses itself outside. So those who are Satsangis should always discriminate between good and bad, as in fact they always do ; because they keep their Master, the Sat Guru, in mind. Without keeping the Sat Guru in mind, it is not possible for Vichár (reflective vigilance) to continue. Without the protector, how can this enemy, i. e., mind, allow Vichár to prevail ? For this reason, it is necessary ever to keep your Satguru over your head (as your guiding star).

18. Just as the desire for the things of the world has been haunting everyone, birth after birth, ceaselessly, so if there be such desire for Parmarth also, then alone will something substantial be achieved.

19. This Sansár (world) which in reality is a desert is considered as a flourishing habitation and its things, which are perishable, are considered as true and real, whereas that which is real and true within oneself remains hidden. How, then, can the

human being get along and be attracted towards Satsang ?

20. In fact, the Jíva has not the requisite fitness for associating with Sants. It is only after attending Satsang for sometime that he can become fit to be admitted into Satsang. Explain to him as much as you may, he will never cease coming forward with his sophistries, whereas there is no room for the play of intellect here. This path is one of Prem (Love) ; and Prem cannot be developed without Satsang, but Kál is ever ready to keep him away from it. The poor Jíva is thus powerless and can do nothing.

21. One should cultivate as deep and natural an attachment for Sants as fish has for water. Those who love Them thus are beloved of Them and are detached from the world.

22. Keep your mind and Satguru before you ; if at that moment you carry out the behests of the Guru, you vanquish the mind and if you follow the promptings of the mind, you go against the Guru. But he who has spiritual yearning will always turn towards the Guru, whereas one who is devoid of fear of the Lord, will drift with the waves of the mind.

23. No good can come out of reciting and memorizing the writings of Sants, unless they are followed and practised. Therefore, whatever discourses you hear, you should act upon, otherwise, hearing and understanding of them will be useless.

24. The attachment which men of the present day have for the Holy Feet of the Satguru, is not even a quarter of what others have for fasts, pilgrimages and idol worship. This is why they do not

have inward effect. If they hear Shabd, get Darshan or repeat the Name, it is all outwardly. A perfect Satguru when met with, would lead them inwards from all sides ; no one else has the power to do so.

25. Unless and until you are firmly attached to the Perfect Guru of the time you will never be saved from Chaurási. And even if you profess to follow bygone Sants and rely on them, but do not have faith in the Perfect Sat Guru of the time and do not believe in His Bachans (words), you shall not escape Chaurási ; for, the Sants who have lived in the past have given the same instruction, viz, take the *Saran* (shelter) of the Perfect Satguru of the time so that you achieve your object.

26. This unruly mind will be controlled only by those who have sincere desire to meet the Supreme Being. Just as a wild elephant roams about in the jungle and goes whither he chooses, unchecked by anyone, but the same elephant, when he comes under the sway of the driver's prod, comes to be ridden by kings and lives in comfort, even so, those who are gurumukhs shall enter into the mansion while those who are without a Guru will go the way of Chaurási. For this reason, utmost effort should be made to become a gurumukh and the Guru should be perfect.

27. Whatever Sants say and teach is in accordance with the fitness of the Jíva. At present there is hardly anyone who is fully fit. Those who call themselves highly religious secure disciples by the hundreds and whether these be house-holders or recluses, they teach them Vichármálá and convert them into Gyánís. Such teachers as well as such

disciples are simply in delusion and shall acquire nothing but egotism. As regards those who belong to the faith of Guru Nának, they keep the Granth Sáheb wrapped up in cloth and perform Artí and obeisance to it. This they have been doing for long but no voice has ever come from the Granth to the effect, "May you turn to 'Nám' (Name) and peace be upon you." And it never occurs to these persons that the Granth Sáheb sings of the greatness and the glory of the Satguru Sant and, therefore, they should go in search of such a one. Thus it is clear that they do not follow the injunctions of Guru Nának as given by Him for the present age. Just reflect, where was the Granth when Guru Nának appeared ? Sure enough, he must have taught people by his words. Thus, it is evident that it is not in the power of a Granth to make one a Sant, nor does a Sant need the help of a Granth ; while it is in the power of a Sant to transform one into a Sant and to compile a Granth whenever He so chooses. And there are so many people who have read and recited the Granth hundreds of times but have not properly understood what is written therein. Nothing is gained by such reading and recitation. It is of prime importance to search for the Sant Sat Guru who can remove all misconceptions. Except this there is no other remedy to escape Chaurási.

28. The Satsang of Sant is such a *Kalp-taru* that it removes vestiges of all desires. It is said that a *Kalp-taru* brings about the fulfilment of all desires but uptil now no one has found it. But Satsang is the real *Kalp-taru*. Therefore, one should associate with "Sant" again and again ; if not frequently, then

occasionally, but with sincerity and without dissimulation, as otherwise it will do no good.

29. Just as diamond pierces a pearl but not a stone, in the same way, the discourses of Sants make an impression on those who are *Adhikáris* (fit) but do not benefit the *Un-Adhikáris* (unfit). If the latter continue to attend Satsang regularly, they will acquire the requisite fitness one day. But the trouble is that they will find it hard to stay on in Satsang.

30. Before creation there was *Dhundhukár*. The Supreme Being was in a state of *Sunn-Samádhi* (eternal polarization) ; there was no creation till then. By Mauj Shabd became manifest and created all ; first Sat Lok was created, and then, by the Kalá (emanation) of Sat Purush, the three Loks were brought into being and all expansion and diversification took place.

31. He who is known as Pár-Bráhm Parmátmá abides in all human beings but he is powerless to take them out of the abysmal ocean of this world. Instead of liberating, he goes on entangling them day by day. But when the same Pár-Brahm Parmátmá assuming the form of Sat Guru, undertakes to teach, He can release the souls from all worldly bonds. But men are so short sighted that they do not betake themselves to this form which can redeem their souls, but instead, they meditate on the unknown and the hidden. This meditation of theirs is not accepted, for the Supreme Being Himself has laid down this law that those who go to Him through the Sat Guru shall meet Him, while those who are without a guru shall not get admission into His Darbar. Now, if

one were to seek the reason why men do not believe in the words of Sants the answer is, that they have no fear, no eagerness and no zeal. Those who fear the Creator will also have the eagerness and zeal to meet Him. First of all, there must be fear.

32. The gurus of these times take disciples and direct them to worship water and stones. The proper thing for them to do would have been to make them love the gurus themselves. But what can these teachers do ? Had they loved their own gurus, they would have taught their disciples accordingly. Such gurus do not deserve the appellation of 'guru'.

33. For him who has a real yearning for Parmárth and fear of Chaurásí it is but meet and proper that he should, first of all, seek and accept the perfect Guru, for until the Guru is loved the mind will not be purified, and until the mind is purified the Name will not be efficacious. Just as the farmer before sowing the seed prepares the soil for it, as otherwise the seed will not germinate, so the heart has to be prepared by the Love of the Guru, as otherwise Name will do no good. Now-a-days it is customary with people to perform Sumiran of Name in their homes without establishing connection with the Guru. Such persons get neither the Name nor the Guru. As the Name is the gift of the Guru it cannot be bestowed without generating love for the Guru.

34. Beginning with Brahmá all the Devtás (gods) that be, and all incarnations that have ever appeared right down from Ram and Krishna, are lower in status than Ṣants while Sants are above them all in

rank. They are but agents and ministers while Sants are kings.

35. Satsang is of primary importance. It is very beneficial to stay in Satsang. A stone in water is better than one outside water although the water does not affect it internally ; so also is the case with persons who simply come and sit in Satsang. It does not matter if they are not touched inwardly. They are better than other worldly people. Gradually, they will experience an influence internally as well.

36. So long as your breath lasts you should continue to serve the Guru with devotion. Guru Bhakti is surely the Bhakti of the Supreme Father. And you should make no demand from Him. When He finds you fit He will bestow on you whatever He chooses.

37. The Sat Guru is pleased with humility. And if it is sincere, you need not be anxious about the vagaries of your mind nor should you worry about the wherewithals for the journey. Only strengthen your feeling of dependence on Him and rely on His protection and your barge of Parmárth will be steered to the final goal.

38. Those in whom matter and spirit are tied into a knot, indulge in desire, anger, greed, attachment and egotism ; some times they may act with serenity, forbearance and patience but that is all outward. Inwardly they enjoy the pleasures of these passions. Whereas desire, anger, etc., do not come near those whose spirit has been released from the stress of matter.

39. The Lord is ever present with every one.

He forbears all that one does, whether good or bad. Whenever He so pleases, He will not allow him to do what is wrong. None refrains from doing a thing at the bidding of another ; why, then, cause pain to any one for nothing ? However, if a person has trust and faith in you, there is no harm in telling or admonishing him, and he alone will listen and obey you.

40. *Karmís* (observers of Vedic rituals), *Sharaís* (followers of Quránic laws) and *Gyánís* (believers in Vedánt) will never believe in what Sants say. They are full of worldly desires and are fond of pleasures of intellect. Such persons should not even come in the Satsang of Sants. *Nirmalás, Sanyásis, Gyánís, Vedántís, Nihangs*, those given to idol-worship, pilgrimages and fasts, and those who are slavish followers of the Vedas, Puráns and Qurán and are devoid of spiritual ardour, belong to the same category. They would simply be a source of trouble to Sants, because they are not seekers of Sat Guru but are mere followers of form and tradition.

41. In the present age of Kaliyug salvation will be achieved only through these three, viz., surrender to the Perfect Sat Guru, association with Sádh and internal repetition and hearing of the Name. All else is wrangling. In the present age, every thing else does harm to the jiva.

42. The jiva was sent down into the world for witnessing the wonderful phases of the creation ; but having come here he has lost all remembrance of the Supreme Creator and has become completely engrossed in the spectacle, just as a child holding his father's hand goes to the bazaar to see the fair,

and losing hold of his hand engages himself in seeing sights, with the result that he neither enjoys the fair nor finds his father but wanders aimlessly from place to place ; while those who are holding fast the hand of the Sat Guru of the time are happy in this world too and their Parmárth is also well assured. On the other hand, those who do not engage in the Bhakti of the Sat Guru of the time wander here also from door to door and hereafter, will go to Chaurási.

43. If you want to enjoy the bliss of Shabd, you should take only one meal a day. And those who take meals twice or thrice every day will never get the bliss of Shabd.

44. That life alone is blessed which is dedicated to the service of the Sat Guru and the worship of the Maker ; and riches are likewise well utilised only when they are spent in the service of the Sant Sat Guru and Sádhs. Those alone are one's children and relatives who join hands with one in the attainment of Parmarth.

45. He who loves the Sat Guru and has faith in Him, will have the gift of Shabd also, but he who has no love for and faith in Him will be denied the gift of Shabd too.

46. The roots of desires, anger, greed, attachment and egotism and the impurity of cravings and hankerings are embedded in the mind. Attachment to the Sat Guru will remove this impurity and engender true love. When love dawns, the object is achieved.

47. It is incumbent on the devotee to divorce himself from the protection of all but the Sat Guru

and attach himself exclusively to Him. If the devotee fails to do so, the Sat Guru will by His grace take him in His fold. This will, however, entail some hardship to him.

48. By serving *Chaitanya* (spiritually awakened) will one become *Chaitanya* and by serving *Jad* (inert) will one become inert. The Sant Sat Guru alone is *Chaitanya* in this world ; all others are inert. Therefore, all those who have their good at heart and are desirous of attaining spirituality should devote themselves to His service.

49. First of all apply yourself to whole-hearted devotion of the Sat Guru ; thereafter, you will get the Name. So long as perfect devotion to Sat Guru is wanting, you will never get the Name. Hence, all should strive to become guru-mukh (true devotee) of the Guru.

50. The worldly people who waste away their whole life in the affairs of the world, in the end go all alone. All accompany them upto the cremation ground, but there is no one to accompany them thereafter. But those who are Satsangís, have the Sat Guru always with them. And it is evident that when one is alone, one feels dreary, that is, without a companion one is unhappy in the world and also hereafter. Here, of course, in the company of wife and children, there is comfort but at the time of death, it is the Guru who helps. The fruit of assuming the human form is that one may associate with the Sat Guru as often as possible, so that at the time of death there may be no truble. If it is not possible to associate with Him in physical form, one should always keep Him within one's own self.

51. Just as Váchak Gyánís go about empty without Love, so also do the followers of Sat Guru, if they have no Love. Until Love is engendered, nothing will be gained. However, there is this difference that the Váchak Gyání has cut at the very root of Love and he will never acquire anything, but the Satguru-Bhakt is bound to have the gift of Love one day.

52. Name or Shabd is a precious object but no one appreciates its value. If you call a man by his name while he is asleep, he wakes up, then why should not He who is all awake, hear you when you call Him by Name ? But He only wants to be sure of your firmness and sincerity. He will manifest Himself when he has made your eyes fit to see Him and your heart fit to receive Him. If in the meantime you get disheartened and give it up then He also remains quiet. And he who is determined not to give up Name so long as breath lasts, is bound to find Him.

53. If a man meets the Sat Guru and the Sat Guru is graciously pleased to bestow the Name and its secrets on him, then he should apply himself to its practice and cultivate love for and faith in the Sat Guru. If he is unable to do so, he should be repentant and go on trying his best to achieve success. He should not bother about teaching or instructing others but should mind his own business. The Instructor Himself will take care of His work.

54. In place of traditional fastings and pilgrimages, Sants have enjoined now, for this Kali Yuga, that obedience to Sat Guru is real fasting and the company of the Sat Guru and Sádh is true pilgri-

mage. This will be attended with benefit to the soul, while the fastings and pilgrimages of old will produce nothing but egotism.

55. The mind is like a wild elephant. It wanders about wherever it likes and carries away the Jiva along with it. For a wild elephant, a trainer is required. Similarly, the Sat Guru is needed for controlling the mind. It will continue to be unruly as long as the goad of the Sat Guru is not applied. If a person wants to attain the supreme abode, he must find the Sat Guru, for otherwise he shall never attain to it. Take this as true or you shall go to Chaurási.

56. The creed of the Sant Sat Guru transcends both *Sargun* and *Nirgun*. The creation in Sat Lok is eternal, so is its creator, Sat Purush.

57. Sants and Faqírs are of the essence of the Supreme Being. He who will serve them, love them and have faith in them will also become one with the Supreme Being.

58. To be a gurumukh is difficult, while the revelation of Shabd is not so. But even this will be achieved by the Mauj of the Sat Guru ; without His grace, nothing can be attained.

59. In this Kali Yuga, Shabd is the only means prescribed by Sants for opening the tenth orifice (Daswán Dwár) which is hidden in this body. The tenth orifice of other religions even cannot now be pierced by any other method.

60. If you perform devotion to Guru, you will have to break with the world, and if you attach yourself to the world, your devotion will suffer, be-

cause these two are incompatible. But this is not an inexorable law. In the case of those who are endowed with fitness of a high order and blessed with the grace of the Sat Guru, both interests, spiritual and temporal, will go well together without hindrance, while others who have fitness of a low order, will be able to accomplish only one thing.

61. He who is desirous of performing the practice of Shabd and meets with its expounder, the Sant, should make Him an offering of his body, mind and wealth. Nothing should be withheld from Him.

62. There is no elixir equal to the elixir of Name. He who has succeeded in preparing this sovereign remedy, has all other elixirs at his command. When the husband is secured where can the wife go ?

63. There is great divergence in the conception of *Mukti* (liberation). Some consider that it can be achieved by pilgrimages and fastings ; others expect to secure it with *Japa* (repetition of Name) and *Tapa* (self-mortification) and still others believe that it is attainable through renunciation. They are all mistaken. Sants say that until the spirit attains to its original abode, there is no real *Mukti*.

64. Beginning with the Vedas all the Shastras and the Khat Darshans (six systems of philosophy) and beginning with *Chándráyan* all the fasts and all else that exists in the world shall end in destruction ; only Sants and their devotees will survive. Hence it is incumbent on all to reduce their worldly attachments and develop love for Sants. Love for Sants

leads to happiness while attachment to wealth, honour, wife and children leads to unhappiness and misery.

65. There will be no redemption through Pandits, Bheks or anyone else except the Merciful Sants. Therefore, one should make the utmost effort to seek the Sant and take refuge in Him, which will make redemption possible even in one life.

66. Innumerable souls are saved by those Sants who live the life of a house-holder, while none is redeemed by those who live as recluses. But redeemer Sants always live as house-holders.

67. The Supreme Being has ordained that His devotees and lovers are part and parcel of His own Being. Therefore, those who wish to serve Him, should serve them. But people are so ignorant that they worship water and stones and neglect what is most important, viz., devotion to Guru, Satsang and the service of devotees.

68. For the people of these time, the first thing that is required is Guru Bhakti and Satsang. Without these, they will not attain redemption.

69. Mere attendance in Satsang will not eradicate *Karam* ; this will be done by acting up to the teachings of Satsang.

70. Everyone repeats the Name but no improvement results in one's nature. The reason is that the Name which is repeated is one written in the books. If one were to repeat the Name revealed by a Sádh one would realize its bliss. For, Sants have prepared Their heart as one prepares the soil, have planted the tree of Name in it and then They enjoy its friut.

If a true and earnest seeker of Name comes to Them, They bestow on him the gift of this fruit.

71. Only those who have met the Sat Guru, who is Shabd Incarnate, have heard the *An had* Shabd. None else can have access to this path. In the present age, blessed indeed are they who have come to have faith in this form of Yoga and devote themselves to its practice.

72. If one attends Satsang and hears the discourses, one should cogitate on them and imbibe their spirit as well, so as to be able to commence the practice. If one does not do so, one will derive little benefit and will remain as one is.

73. If the Sat Guru reprimands anyone, Satsangís ought to plead for him and whomsoever He favours, they should also treat him with affection and regard.

74. When a person feeds a Sádh without regard for him, he is, of course, benefited but it is harmful for the Sádh.

75. For external worship, there is the physical form of Sants, who are co-eternal with the Eternal. For internal worship, He whom Sants contemplate, is the Eternal Being Himself. But the world ignores the root and worships the branches. The result is that one does not get at the root, and the branches also wither away. The object of introducing the worship of branches was that one day the root would also be reached. But people have so firmly grasped the branches that they cannot be made to

loosen their hold. In other words, misled by priests, they have taken to numerous forms of worship. The reason is that the mind, which is the agent of Kál, is ever present within, so that if any one explains the religion of Kál, the mind also lends support because the Jiva does not go out of the jurisdiction of Kál. On the other hand, when Sants expound the Faith of Dayal, the mind deludes him and dissuades him from believing in the teachings of Sants.

76. The very roots of desires should be cut, for when one desires anything and does not get it, it causes great pain. Therefore, in whatever a man does, he should rely on Mauj and not on himself. The true significance of this precept should, however, be clearly understood, otherwise one would become slack in one's efforts. This state of complete dependence on Mauj would be acquired only when one gets clear Darshan of the Supreme Being, and not otherwise. Only Sants occupy the position of vantage from where They see His hand directing all things. The entire drama of the universe is fully seen by Sants ; and by no one else.

77. The Sat Guru tells those who follow Guru Nának or any other Sant and accept their teachings and who, therefore, belong to the religion of Sants, that they should regard Guru Nának or the other Sant as their father and obey Him. The duty of a father is to bring up and tend his children. In the case of a daughter, the father brings her up and takes care of her in every way. But when she desires that she should beget a son, she is made over to her husband ; for she cannot have a son in her father's

house. In the same way, Guru Nának and other Sants have said that if one wants to attain to Sach-Khand and Sat Nám, one should seek the Sat Guru of the time. Nowhere have They said that Sach-Khand would be attained by the blind worship of the Granth and scriptures. In this life they are called the followers of Sants, but if they do not follow their precepts, *i.e.*, if they do not seek the Sat Guru of the time, they shall go to Chaurási. This much is addressed to those who belong to the religion of Sants ; those who have become the slaves of Pandits, no longer belong to the religion of Sants. Nothing should be said to them, whether they heed the teaching or not.

78. Those who are simply worldly are attached more to family and wealth and find pleasure only in them. They are, therefore, called Sansáris or worldly, while those who yearn for the Darshan and Bachans of their Sat Guru, and feel pleasure in them are called gurumukhs. Those who love Sat Guru are only a few, while the worldly minded are in numbers. But Sat Guru will surely enable those, who have come in His presence, to become gurumukhs one day.

79. Some people tell the Sat Guru, "If you are a true and perfect Sat Guru, then I break a piece of straw in two and you make it one again." To this, the reply of the Sat Guru is, "Let him whom you consider as Brahm turn the broken straw into one whole ; if he does it, I too shall do it ; for the Sat Guru and Brahm are one ; but it is not in the power of Brahm to join the broken pieces of straw or to restore the dead to life." However in the case of one

who will devote oneself to the Sat Guru and have faith in Him, the Sat Guru will join the pieces of straw and restore the dead to life. Those who are worldly minded are dead, as it were, while those who love the Sat Guru of the time are really living and their broken straw has been reunited.

80. *Murid* (disciple) is like *Murdá* (dead); he does just as the Sat Guru directs him and never puts forward his own opinion. So long as this condition is not acquired the disciple should consider himself alive and worldly, and not dead. He should, however, go on trying his best to act up to the directions of Guru, *i.e.*, devote himself to His service, Satsang and Bhajan and go on increasing love for and faith in His feet. Ultimately he will become a *Murid* (disciple).

81. If one asks a Satsangí how he came to have faith in Sants and to regard the Sat Guru of the time as perfect, the answer is that it is spiritual affinity, *i.e.*, result of association with the Sat Guru in a previous life that brought faith; no special effort had to be made. The hearing of Bachan was sufficient to inspire faith, just as the Chakor is attracted towards the moon and the moth towards a lamp.

82. Máyá which holds the world in its grip is controlled by Sants alone. He who wants to be free from its grip should seek the company of Sants and put up with rebuke, admonition, beating, humiliation or praise, whatever may come his way, then alone will he become a Sádh. But he who cannot stand these, that is to say, he who will stay gladly only so long as words that are pleasant or welcome

are spoken but prepares to run away the moment unpleasant ones meant for his correction are spoken, will never become a Sádh ; one can become a Sádh only when one can patiently put up with any thing that may befall one.

83. So long as one does not act in accordance with the biddings of Sants, the mind will not be purified and so long as one does not devote oneself to the worship of the Sat Guru and Shabd, there will be no concentration of *chit* (attention). When the mind is purified and concentration attained fully, then alone is fitness for Gyán (realization) acquired. And when realization dawns, cover will be shed. The present day Gyánís are not even conscious whether their mind has been purified or not and whether they have the power of concentrating their attention (*chit*) or not. They have become Gyánís by book reading and they teach those who go to them doctrines of Gyán. They do not know that in Kali Yuga, no one is fit for Gyán proper. This shows that they are blind. They will themselves go to Chaurásí and will also lead those under their influence to Chaurásí. He who wants to escape Chaurásí should act in accordance with the directions of Sants and thereby turn this human life to good account, as it has been attained after much suffering. Let it not be wasted. But if a man does not listen, he is free to do as he likes.

84. Without the mercy of the Sant Sat Guru of the time, nothing will be gained. It is only when you serve the Sat Guru of the time and gain His favour that something will be achieved. If you are a seeker of Name, try as much as you may, you will

never get it ; you will get it only when the Sat Guru is pleased with you.

85. Just as glass cannot stand the heat of fire, so this human body is consumed day and night in the fire of worldly pleasures. Blessed are they who have found the Sat Guru of the time and are devoting their body, mind and wealth in His company.

86. A few minutes' association with a Sádh washes away sins of millions of birth, provided the Sádh is a perfect one. In the first place it is difficult to find a true Sádh, and even if by good luck He is met with, it is difficult to remain in His company. Without association, it is not possible to have faith and without faith how can Love be generated ? And when these two things—faith and Love are wanting in a person, how can grace be showered on him ? And if the grace of Sádh Sat Guru is not secured, emancipation is not possible. Hence association with Sat Guru is of primary importance. Even if the whole of one's life is spent in the quest for Sat Guru, there is no harm. On the contrary, there is enormous gain, for it entitles one to rebirth in human form. Whereas if a man gets involved in pilgrimages, fastings, idol-worships, religious feats, legerdemain, rituals, Brahm-gyán and the like, then even this human life would be lost and he would again endure the sufferings of Chaurásí. For, when Brahmá, Vishnu, Mahádeo and the thirty-three crores of gods who are responsible for all this expanse (of lower creation) are themselves subject to births and deaths, how can a human being who is so helpless, escape Chaurásí ? But if, fortunately, he comes in contact with a perfect Sat Guru, then, while all those mentioned above

will remain subject to the cycle of births and deaths, he would, by the grace of the Sat Guru, reach the supreme abode. If you do not accept these words, refer for evidence to the writings of the Sants. But if you neither believe these words nor have faith in the Bachans of other Sants, then go the way of Chaurási, the road is open.

87. Nothing will be gained by reciting and repeating the Name that is given in the Granth and other religious books. The method to attain the Name can only be learnt by association with Sádhs. But this statement is meant for those who are true seekers and not for worldly minded people.

88. The root cause of worldly bonds is *Ahankár* (egotism), just as the main bead of the rosary is *Sumer* (top bead). If you hold it, you get a hold on all the other beads, whereas, if the thread goes out of it all the beads fall apart. Similarly, those who have secured the grace of the Sat Guru, have cut the root of *Ahankár*, and having got rid of all desires for worldly pleasures, have established connection with the Sat Guru only ; blessed are the lives of those alone. As for those who have not secured this blessing, they are human beings only in form, but in reality they are animals. These words are meant for Satsangís only ; worldly people, instead of accepting them, would only start quarrelling.

89. What can one say about the people of the world and what can be said to them when, from amongst the teachers and their disciples, rarely would one find a teacher or a disciple free from greed ? This is worth remembering so that one may watch and examine one's tendencies.

90, One should remove the dirt of *Ahankár* by means of service of Sat Guru and practice of Shabd Yoga ; then only will the Supreme Being be pleased. In short, egotism should be uprooted and humility cultivated, for He, the Supreme Being, is Merciful (Dín Dayál) to the humble ; when the Jíva becomes humble (Dín), He becomes merciful (Dayál) and then only is the object attained. But to become humble is difficult.

91. He who acts and worships in accordance with the dictates of the Sat Guru of the time will be benefited, while he who, misled by Pandits, acts according to the teachings of the Veda and Puráns, will only do harm unto himself.

92. The worship of the Guru is the worship of the Supreme Being. For the Supreme Being Himself has said, 'I shall accept his worship who worships Me through the Guru, while I shall not reveal Myself to him who does not worship the Guru and takes to other kinds of worship". If one were to say, "Tell me the distinguishing features by which the Guru may be known so that I may have faith in Him, then I will worship Him", such a person should be asked, "What is the test by which you have known the Supreme Father whom you worship ? The Guru is known by the same test by which the Supreme Being is known, for both Hari (Lord) and Guru are one and the same, there is no difference between the two. But by worshipping Hari, you will not attain to Hari, while by worshipping and serving the Guru, you will attain to Hari ; this much you should understand and bear in mind". And if one were to say that when Hari and Guru are one, why not wor-

ship Hari alone and where is the need of worshipping the Guru ? The reply is that this cannot be. You will have to worship the Sat Guru first and then only can you attain to Hari (the Supreme Being.) For, He Himself has laid down, "Whosoever approaches Me through the Guru, him shall I meet ; he who has no Guru shall have no access to Me. And the Guru must be perfect".

93. If one meets with the perfect Guru, comes to have faith in Him and surrenders wholly to Him, one can attain that sublime abode which none, right from Brahmá, Vishnu and Mahádeo to all those that came after them ever attained or can attain.

94. Speaking ill or well of others is equally sinful ; for a person can never be described as he really is. Therefore, the proper thing is that if you must praise, praise your Sat Guru and if you must speak ill, speak ill of yourself. By doing so you do good to yourself, while praising or speaking ill of others is a sheer waste of time. In one case, however, this is not forbidden. For instance, when a person connected with you has been or is about to be beguiled by anybody, it is necessary to tell him that he would not derive any benefit from that party which is only deceiving him. In saying this there is no sin, but it is not necessary to say so to everybody.

95. So long as the spirit entity does not reach its own real abode, it will not be happy. Hence, it is necessary and proper to give up all other botherations and think seriously of getting back to one's real home. For, in this human body alone, is it

possible to find the path that leads homeward. Woe to them that miss it now.

96. So long as you do not serve the Guru of the time and engage in Sumiran and Bhajan of Name, you will never attain the Name. Hence it is incumbent on you to do all you can to serve the Guru with body, mind and wealth, so that one day by His grace, you may get rid of all attachments, and acquire Love for Sat Guru alone. Then will you attain the state in which whatever trouble and calamity befall you, you will feel no grief and whatever objects for pleasure come your way, you will not be exhilarated. When such a state is achieved, you have attained salvation while still living ; what else remains to be done ?

97. He alone will hold dear the Satsang and Sat Guru who fears death and desires salvation. On the other hand, he who desires the world and fears not death, will not come in the Satsang nor will he be able to love the Sat Guru.

98. Everyone in the world is repeating the Name ; no one goes without it. But none derives any benefit therefrom because the Name has not been bestowed by the Sat Guru. They only repeat the Name as suggested by their own mind.

99. Even though a man may have joined the Satsang of Sants and may also have been initiated into the mode of practices, yet all this is tantamount to reading out the contents of an invoice (as against the actual delivery of goods). He shall not come to possess the wealth of Name, until he is favoured by the Sat Guru.

100. When a person comes to Satsang, the Sant finds out how much debt he owes to Kál. If He sees that the debt is small and can be discharged during this life, He takes him under His protection but if He finds that he is still in the clutches of Kál, then He lets him alone ; but by coming into the presence of Sants, his countless Karams are wiped off and he is made fit for discipleship in the future.

101. It is necessary, first of all, to get rid of the impurity of egotism (Ahankár). Now-a-days some people do what according to their own view or thinking is calculated to bring them the gift of Name and remove the impurity of Ahankár, but they do so relying on their own self, *i.e.*, impelled by their Ahankár (egotism) and not under the guidance of the Sat Guru. This only leads to the augmentation of egotism, which means they follow the dictates of their own minds and do not give the first place to the Sat Guru.

102, According to the religion of Sants, the Jiva is a particle of and is of the essence as the Supreme Being. The Vedántís, however, believe in Brahm only. They count the Jiva as nothing.

103. He who has love for the Sat Guru and seeks Him and Him alone, shall one day reach His original abode ; while he who desires to attain Sat Nám and Sat Lok but has no love for the Sat Guru, will neither have the Sat Guru nor Sat Nám nor shall he be able to associate with the Sat Guru.

104. Sants do not discard Gyán. What they say is that the heart must be purified first and then alone would one be fit for Gyán. One, therefore,

ought to keep aloof from Vachak-Gyánís and continue with one's devotion to Sat Guru and Surat Shabd Yoga. This will bring about the purification of the heart as also earn for one the gift of the Name.

105. It is proper for Satsangís that when a disciple, *i.e.*, a brother Satsangí makes a bold statement they should encourage him and not ridicule him. Whatever he says may be beyond his powers of accomplishment, still, he should be supported, for the Sat Guru can in His Mauj carry him through.

106. When the Lord hears the bird Papíha (brain fever bird as it is called in English) crying pitifully for a drop of *Swánti* rain, He orders the clouds to go and quench its thirst. Then rain falls. In the same way, the Omniscient Being, in response to the yearning of those who thirst for the ambrosia of Name and are anxious to get it, orders the Sat Guru to go down and assuage their thirst with the ambrosia of His discourses. And then the Sat Guru appears and carries out this mission. The Supreme Being Himself cannot do it. Therefore, greater is the importance attaching to Sat Guru, and blessed, indeed, are they who happen to meet with the Sat Guru of their time and come to have faith in Him. They alone reap the full benefit of human existence.

107. Through Shabd has the Jiva got entangled into bondage here ; unless and until he meets with the Guru, who knows the secrets of Shabd, he cannot return to his real abode, for by the path of Shabd alone can he ascend and reach it, There is no other way of getting out of this bondage.

108. Some people come to Satsang but are not sincere. Outwardly, they talk much, but inwardly, they have no devotion in them. This is improper ; for in the world, one might behave with duplicity, but with the Sat Guru, one must be transparently sincere. Love, however insignificant it may be in the beginning, if sincere, will one day bear fruit and the Supreme Being will be pleased. Whereas insincere devotion, however great it may be, is not acceptable.

109. During a dust storm nothing can be seen. In the same way, the minds of Pandits and Bhekhs whom the world regards as religious and great, are clouded by the dust storm of greed ; they know absolutely nothing of what Parmárth (spirituality) really is. How can the Supreme Being be pleased with them ? Therefore they and all their followers shall go to Chaurási.

110. Imparting of religious instructions is all right but it should be free from prejudice. For, at first it is not possible to know who is fit to receive the teachings of Sants ; but in the course of instruction it is possible to make that out. For, he who is fit will readily accept, while he who is not fit will demur and dispute. This will indicate who is unfit, and then he should not be pressed. Imparting of instructions is not altogether forbidden, for without it, how can the message of Sants be made known ?

111. Humility is dear to the Supreme Being. Therefore, the proper course is first to do what generates humility and this will be acquired only in the company of Sants. Association with Pandits

and Bhekhs who desire nothing but money and food, will not breed humility, nor will the Supreme Being be pleased. Whoever wants humility, must seek the Sat Guru of his time and devote himself to His service and then will the Supreme Being be pleased. And so long as the merciful Sant is not found, he should not adopt anyone else as his Guru.

112. No one relishes advice. It should, therefore, be tendered at an opportune moment. If, however, a man does not accept it, it is not proper to insist nor should one try to convince him.

113. He alone will be able to recognize the Sat Guru who feels distressed by the afflictions of the world while he who finds pleasure in them can never know Him. But the real recognition of Him comes when He is pleased to reveal Himself. There is no surer way of recognizing Him.

114. Sants say that it is not at all necessary that what has a beginning must also have an end ; for Sants have by Mauj evolved a creation which has a beginning but no end.

115. Name is of two kinds, *Varnátmak* and *Dhwanyátmak*. Immense are the benefits of Dhwanyátmak Name, and hardly any of the Varnátmak names. He who has fear of Chaurásí should seek the Sat Guru who is an embodiment of the Dhwanyátmak Name so that he may escape the cycle of Chaurásí, whereas he who clings to Varnátmak names, will not escape Chaurásí.

116. Leaving aside everything else, the orders of the Sat Guru of the time should be obeyed and

acted upon. This will lead to emancipation. This is the essence of everything.

117. A man does not feel as much need of Parmárth as he does for worldly things nor does he humble himself for Name to the same extent as he does for the sake of worldly objects. If at times one does show humility, it is pretentious. But the Sat Guru is all knowing, how will He bestow the gift of Name in this way ? The reason for this lack of true humility is that the Jiva is indifferent. The fact is that until he becomes truly humble before the Sat Guru, even the Supreme Being cannot redeem him.

118. People with outward tendencies do not know what lies within. So long as there is no internal devotion to Shabd, the object will not be achieved. Externally, the worship of the Sat Guru and Satsang and, internally, the devotion to Shabd, both should be done side by side.

119. Those who believe in the religion of Vedas, will not attain even the region of the Vedas without the Sat Guru of the time. For this reason, it is essential to seek the Perfect Sat Guru of the time. One may praise or extol Him as much as one may, it would be all proper. And when by good fortune, He is met with, no praise would be too high for His sublimity and grandeur which are limitless and beyond all imagination and it would be no hyperbole if He is esteemed as greater than Brahmá and all the rest. For, in all respects the perfect Sat Guru of the time is the highest. From those who have passed away, even though they were great and perfect, nothing can be gained now. Whatever will be gained, it shall be from the Sant Sat Guru of the time.

120. It is Karam that misleads and it is also Karam that guides aright. Just as a child is enticed away for play by other children and when the play is over is brought back home by those very children, in a similar way, it is by the force of Karam that the Jíva has been led astray and by the force of Karam again he is awakened,

121. In the present time, the Jíva is unable to do anything else except the Bhakti of Sat Guru and the practice of Surat Shabd Yoga. And if any one resorts to other means or methods, it is like beating about the serpent's hole which will not kill the serpent. The proper thing to do is to catch the serpent and the only effective means of catching the serpent of the mind (controlling the mind) is the worship of Sat Guru and the practice of Shabd. By no other means can it be subjugated. Those who will not believe in this Bachan will remain empty handed and will gain nothing and those who will follow the advice of such persons will also come to grief.

122. Sants say that although Name is sweet, no one relishes it. The fact is that if sweets are offered, they are eaten readily. To a sick man, sweet things taste bitter due to disease but in reality they are not bitter. This shows that the world is diseased. One should, therefore, adopt measures which may make sweet things taste sweet. And the proper measure is to put oneself under the treatment of a physician who will one day cure the disease, so that the sweets which formerly tasted bitter will taste sweet. In Parmárth, too, those who want to enjoy the sweetness (bliss) of Name should give up all other methods and surrender themselves completely to the Sat Guru.

He is all-powerful and will purify and cure them. In other words, He would purify the *Antahkaran* (mind) which is full of desires for worldly pleasures and is soiled with the mud of lust, anger, greed, attachment and egotism, and would remove all the impurities and disorders due to which they are unable to relish the sweetness of Name and will also bestow the bliss of Name. And if these measures, are not adopted, they will be doomed to Chaurási.

123. The anger of the Guru and the father is like water; whenever they are angry, their anger does good, just as water, however hot it may be, when poured on fire, extinguishes it, while the anger of the worldly minded is like fire; wherever it breaks out, it sets everything ablaze and consumes it.

124. Love for the Sat Guru of the time should be like that of a child for his mother. While he is sucking his mother's milk, if some one removes him away from her ~~mother's~~ breast, how restless he becomes, so much so that nothing can pacify him. What reliance can be placed on the love of those, and how can they have the gift of Name, and be liberated from the bondages of this world, who leave the Sat Guru for months together and do not even think of Him, and would not leave their wife and children even for a day. Therefore, he who seeks salvation should devote himself wholeheartedly to the Sat Guru and then his object will be fully accomplished.

125. People think that Satsangís and Sádhus who live in Satsang at the Holy Feet of the Sat Guru

do so only for the sake of food. But they do not realize that they attend Satsang for four to six hours a day, perform internal practices as much as they can and even deny themselves proper sleep and subsist mainly upon Prasád and Charnámrit. How blessed are they ! On the other hand, worldly people eat their fill and sleep soundly and do not even know what Parmárth (spirituality) is.

126. He whose love for the Sat Guru is such that he is away only so long as he is absent, but as soon as he comes before Him his mind becomes restful and attached to Him, just as a bee flits about hither and thither, but as soon as it finds honey it clings to it so fast that it would not leave it. Such a one surely gets the full benefit of devotion. Otherwise there are many who come and go ; though they also get benefit, but that is not much.

127. Satsangís should have affection for each other. The bliss of Satsang will not be experienced if there is jealousy. When there is mutual affection the bliss of Satsang and Bhajan would be realized.

128. The anger of Sants is beneficial while that of worldly people is harmful. Worldly people do not realize this. They consider Sants as wrathful. Little do they know that there is beneficence in the anger of Sants while even the kindness of fools is treacherous.

129. The Supreme Being Himself is present in friend as well as foe. One should not, therefore, mind the friendship of the friend and enmity of the enemy. The Supreme Being is the inspirer in both. But everyone cannot see this. Only those who realize

the Supreme Being within themselves, have this outlook. And you who attend Satsang, should also learn not to bear ill will to any body. But this habit cannot be acquired soon. When you will attend Satsang daily and perform internal devotion regularly, then you will acquire it after sometime.

130. From beginning to end, the entire existence is composed of flesh, but in it Name is sublime. Those who have adopted the Sat Guru as their mainstay shall, no doubt, be saved, while others will have their flesh roasted like that of other creatures in the fire of Chaurási.

131. This mind is fond of, and runs after sensual pleasures which again and again lead to hell, while it flees away from the love of Sat Guru and Name which lead to eternal happiness.

132. Sants do not show miracles. They act according to the Supreme Father's Will, His Mauj, and remain unmanifested. If it be His pleasure that They be in the limelight in the world, They would show miracles but if He wants Them to remain concealed from the world, They show no miracles, because when Sants show miracles, They have soon to depart from this world. Moreover, it is harmful to the interest of true seekers and leads to a crowding of false ones. Miracles are forbidden in the present age and those who wish to see them are not true seekers either.

133. Pilgrimages, fastings, worshipping in temples and mosques are intended for those among Hindus and Muslims who are blind followers. Whereas for those who have eyes to see, is meant

the worship of the Sat Guru of the time. This observation is not intended for everyone; only Satsangís and those who have eyes to see will value the Sat Guru. If a person praises the renowned physician Lukmán, but deprecates the physician of the time, it shows that he has no illness or pain. If he had it, he would praise the living physician. For, no matter how great a physician Lukmán was in his time, no patient can be cured of his disease by merely repeating his name and singing his praises. Unless and until one goes to a living physician one will not be cured of one's illness. In the same way, he who has a yearning for Parmárth and regards worldly pleasures as poisonous and baneful and has a keen desire for his liberation will have no peace until he goes to the perfect Sat Guru of his time. He alone will appreciate the value of the Sat Guru of the time. While those who are false and insincere will always remain in delusion and will wander about in pilgrimages, fasts and idol worships and believe in those who are dead and gone. They will not understand the greatness and importance of the Sat Guru of the time.

134. Spiritual efforts and grace will go together. Without grace, efforts will not be possible and without efforts, there will be no grace. And if you will rely mainly on grace, you will become slack and will not be able to make the necessary efforts.

135. After passing through the cycle of births in Chaurási, the Jiva gets the form of a cow and is thereafter born as a human being. If he makes good use of this life, he goes on assuming the human form every time until the work of his salvation is

accomplished. And making good use of this life consists in always remembering the sublime source of its origin, for, forms may vary but not the source which remains one and the same, that is to say, all Jivas are of the essence of Sat Nám. This, however, cannot be attained by any means other than devotion to Sat Guru.

136. He who has reached the end (highest region) is eternal ; and he alone enjoys the perpetual Basant (spring) who has ascended the highest stage which is the end of all and taken his abode there.

137. One should discard the three *gunas*, viz., *Rajo-guna, Tamo-guna* and *Sato-guna*, and take to the essential *guna* (quality) which is Bhakti and then only will Gyán (true knowledge) be attained. No reliance can be placed on mere book knowledge. True and perfect Gyán is that which is attained by devotion to Sat Guru.

138. The disciple inquires from the Sat Guru why the spirit (Surat) does not catch the sound (Shabd) which is all pervading and, according to Sants, the entire creation is evolved out of it and the spirit is of its essence. The Sat Guru replies that although Shabd is all pervading, yet, ever since the spirit has descended into the body it has developed outward or downward tendencies and has been engrossed in external sounds, for, otherwise, it would not have been possible for it to carry on the affairs of the world. Now, so long as it does not come in contact with the perfect Sat Guru and surrender itself to Him, it cannot contact the internal sound. Just as by dependence on father and mother, the soul has been entrapped in the world, so by surren-

dering to the Sat Guru and His Satsang shall it be freed from the snares of this world.

139. In the present age there is no means or method to purify the mind except devotion to Sat Guru and Name. Those who adopt other means such as pilgrimages, fasts and the like for this purpose will gain nothing. No doubt it is difficult to meet a perfect Sat Guru, but true seekers and Sanskaris find Him easily.

140. Some ignorant Muslims say that the Murshid, *i.e.*, the Sat Guru, should not allow anyone to bow down and prostrate himself before Him ; for in the Murshid's eyes, God is present in everyone, and it is not proper to make God bow down. This shows lack of understanding. The God in Murshid is enlightened while the God in the disciple is unenlightened. It is but proper, therefore, for the God who is unenlightened to bow down before the enlightened God. For that matter, the Murshid does not call himself God ; he regards himself as His servant. It is, however, incumbent on the disciple to accept his Murshid as God. So long as he does not do so, his task will not be accomplished. Says Maulvi Rúm, "Since thou hast accepted the Murshid, God and the Prophet are included in Him." This advice is for those who follow Tariqat (spiritual practices) and not for the followers of Shariyat (Quranic rituals). It should be understood that at the time when the Prophet was living he could confer salvation up to the stage whence he came, but now he can do nothing. In the present time only such human beings as have met the Perfect Master (Sant) and regard Him as God will attain

their object; nothing will be gained by any other means. They may go on following the old customs and traditions learnt from books or Maulvís, but no love will be engendered in any one's heart; and so long as love is not engendered, union with the Lord is difficult. And this love will be gained only by the service of, and faith in the perfect Sat Guru. There is no other way of getting it.

141. A man should first find out the straight and true path; he can then reach his destination. The true and straight path cannot be found without the guidance of the perfect Sat Guru. But nobody seeks the Sat Guru; people devote themselves to pilgrimages, idol worship, fasting, Namáz, Haj and book learning. These activities will only result in egotism and will do no good. The secret of the true path and real destination will be known from the perfect Sat Guru alone.

142. Those who slavishly follow the rites and rituals will always remain tied to the world. They will never enter into the Darbár of the Supreme Being. Those alone will get entrance there who will serve the Sat Guru of the time with body, mind and wealth. The Sat Guru Himself is the Supreme Being; to serve Him is to serve the Supreme Being. But those who ignore the Sat Guru and seek the Supreme Being shall never find Him, while those who are devoted to the service of the Sat Guru have already found Him. They will recognize Him when realization dawns on them. So long as full realization has not dawned, they should, believing in the words of past Sant Sat Gurus, continue to engage themselves in His service, attend His Satsang and

develop faith and love in His Holy Feet. One day the whole secret will be revealed.

143. The chief means for attaining salvation is devotion to the Sat Guru of the time. By this, the mind will be purified ; thereafter, the gift of the Name will be bestowed. Blessed and favoured, therefore, are those who are devoted to the service of the Sat Guru.

144. Internal and external purification cannot be achieved without Shabd. First, there will be the external purity and, then, internal purity. Therefore; what the Sat Guru enjoins must first be followed. So long as this is not done, internal Shabd will not be realized.

145. Devotion is of four kinds, viz., that by body, mind, riches and words. Everyone shows reverence by words. Pandits and Bhekhs who come in the Satsang, say to the Sat Guru that He is a perfect Sant and there is none like Him at present. They even offer garlands to Him but when the same garlands are returned to them duly sanctified as *prasád*, they turn away their heads. This shows that all their talk is mere hypocrisy and they do not give up the pride of being Bráhmans and Bhekhs and consider the Sat Guru a mere householder. Reverence by such words is all false. True devotion is of one who surrenders one's body, mind and wealth to the Sat Guru, that is, who serves Him in all these ways. All others are hypocrites. They will never have faith and will only go on talking big.

146. It is difficult for a person to come in the Satsang of Sant Sat Guru and even if for some rea-

son or other he does come, he finds it difficult to stay there. For, when the Sant denounces teachings of Veda, Purán and Qurán and describes His own Faith as the highest and distinct from all others, then he would be unable to put up with it. Only a true seeker or one who has a burning desire for Parmarth will stay. Just as faith in the teachings of the Vedas is based on hearsay, that is, on what Pándits and Bráhmans have said and not on personal experiences, in the same way, one should believe the words of Sants and in the existence of the regions They speak of. But this can be done only by true seekers and not by blind followers of traditions and customs.

147. Those who are fed up with this world will alone love Sat Guru and Satsang. But this is not an immutable law. There are many in the world who, although unhappy, have no desire for Satsang. Parmárthís form a class by themselves. Those alone are Parmárthís who, even though they may have all the happiness of the world, regard it as but a source of unhappiness and misery without Sat Guru and Satsang. The worldly are those who hanker after the pleasures of the world and feel unhappy if they do not get them or have to give them up. Little do they realize that the pleasures of the world are in reality sorrow and misery, and will betray them in the end.

148. There is no other means of cleansing this Jiva of impurity except Satsang. Just as soap has this property that when applied to a cloth it at once washes it clean, no matter how dirty it is, or just as a spark of fire when put in a heap of grass, at once burns it up, so is the Satsang in which the Karams

of numerous births are washed away or destroyed and Sanskár (spiritual fitness) is developed day by day.

149. Those who try to find a comparison between the teachings of the Sants and the Vedas are utterly ignorant. The greatness and glory of Sants, even the maker of the Vedas himself does not know; how can then the Vedas know it? And Sants are not bound down by any tradition; they introduce whatever ways and methods they consider suitable and proper for the time being. Those who follow them will be benefited and those who do not, shall remain hapless. For, in the world also, the reigning sovereign promulgates his own laws and those who obey them, profit by doing so; while those who disobey, do themselves harm and render themselves liable to punishment for disobedience.

150. Sants, who are ever Merciful, repeatedly warn the Jíva that he, being the offspring of Sat Purush, should avoid acting in such a way as to incur punishment at the hands of Jama. But the Jíva does not obey and develop faith in the words of Sants. Over and over again he does acts which lead him to the tortures of Jama. Sants can, if they choose, force him to obey and can also drive away Jama. But They do not give up mercy which is inherent in Their nature, nor do They adopt other means of admonition save that by words. Those who are fortunate, accept Their teachings and those who are unfortunate, do not have faith in Them.

151. The object of Sants in teaching and instructing the Jíva is that he may detach himself from all others and attach himself to the Sat Guru just as

a wife clings to her husband ; so that thereafter she does not care for anyone else. But such are the gurus of the present times that though they gather disciples they only teach them to go on pilgrimages and to observe fasts and to worship idols. They do not inculcate devotion to themselves. The reason is that these men are not fit to be gurus and should not be accepted as such. Being misguided themselves, they only lead others astray. The high status of a Guru belongs to Sants alone ; and liberation of the human soul, whenever it is effected, will be attained only through the Sant Sat Guru ; it can never come through worldly gurus. Brahmá, Vishnu and Mahádeo and Ishwar cannot save Jívas from Chaurási but Sants can. And only such Jívas will come to the Satsang of Sants as have been consumed by the fire of worldly troubles and are afraid of the world. None other can remain in the presence of Sants. When Jívas come to realize the greatness of Sants as mentioned above, they will not fall into the snares of Pandits and Bhekhs and will have faith in Sant Sat Guru alone and attach themselves to Him. And what is required is that so long as the perfect Sat Guru is not met, search for Him should continue. In this pursuit even if a person dies, it does not matter ; for he will be born in a human form again and will surely meet the Sat Guru also. And if the desire is keen enough, he will meet Him in this very life. But if he falls in the trap of Pandits and Bhekhs, he may at the most obtain riches and honour, wife and children, but he will never be saved from the cycle of Chaurási, and then it is not certain if he would assume the human form again.

152. A gurumukh is one who is ever ready to carry out the behests of the Sat Guru. He never overrides them. So long as this attitude is not acquired, he will not attain that status. This is a difficult task but one who is careful to do what pleases the Sat Guru, that is to say, while doing any service, first thinks whether it pleases Him, should always try to find out whether his Sewá (service) is liked by the Sat Guru or not, or whether He is accepting it only not to displease or disappoint him. If he comes to know that his Sewá is causing inconvenience to the Sat Guru and that He is accepting it only because of his insistence, he should at once give it up. Only a Jíva with such an attitude will become a guru-mukh and he who has not yet acquired such a disposition should go on attending Satsang regularly, listening attentively to Bachans and keeping them in mind. Then his condition will gradually undergo a change.

153. The hearts of all are full of the impurity of egotism and so long as this is not removed, achievement of Parmárth is not possible. And this impurity cannot be got rid of by external observances. Hence, it is necessary to have recourse to internal devotion for which no one can give proper direction except the perfect Sat Guru. Therefore, it is necessary for every true seeker to find the Sat Guru of the time and engage in His service ; then alone will the goal be attained.

154. The Jíva is beset with enemies all round and has no friends. The mind, too, which is associated with three *gunas*, looks at him as does a cat at the mouse she wants to feed upon. Further, even

those who have affinity with Kál and obey his commands, that is, those who follow the dictates of the mind, are oppressed by Kál. In this way, all are unhappy. But those who have affinity with Sat Guru are the recipients of His grace and even Kál is afraid of them and helps them. Therefore, all should seek the protection of the Sat Guru of the time so that in this life as also in life beyond, they may enjoy His protection and care.

155. When one or two thousand recruits are required, there gather thousands of candidates for selection. Out of these only a few, say fifty or a hundred, come up to the standard ; the rest are, in various degrees, below standard, while some are totally unfit. In the same way, when Sants start Satsang a lot of people go there with all-sorts of desires. Those with purely spiritual desires are accepted by the Sat Guru and the rest are kept as candidates. Only those who are fit for Parmárth stay on in the Satsang of Sants, the others go away of their own accord. These latter cannot bear the stress and strain of Satsang for they have no true and pure desire for Parmárth. On this account Sants also put no pressure on them ; instead, They give them Their blessings for the future.

156. Thousands of Brahmás, Gorakhs and Náths and thousands of prophets are burning in the fire of unsatiated desires because they did not find the Sat Guru. Now, if someone asks, when such great ones were unable to recognize the Sat Guru, how can the Jivá do it, the answer is that all of them were victims of Ahankár and had no faith in the Sat Guru ; consequently, the Sat Guru did not

reveal Himself to them. Moreover, they were fitted for the work of the creation and were intended for it. If they had come to believe in the Sat Guru, they would not have been able to take care of the creation and it is ordained that the world should not be ruined altogether. They have been created to look after persons who are engrossed in the world. The teachings of the Sat Guru are not meant for them, neither would they accept them nor would a feeling of reverence for the Sat Guru find a place in their hearts. Now the Sat Guru says emphatically that when such great ones in whom thousands have put their faith, did not themselves escape the fate of Chaurási and were not immune from the fires of hell, then how will Jivas be saved by following them ? But this Bachan will be believed in only by those who are fitted to lead a life of Parmárth and are going to be saved from Chaurási, that is to say, those who have a sincere and earnest longing to meet the true Supreme Being. Those whose minds are tainted with innumerable worldly desires, can have no faith in the words of the Sat Guru. But be it known to all that the only deliverer from the cycle of births and deaths and bestower of the region of eternal bliss and the One to take Jívas to the highest mansion, is the Sant Sat Guru. Brahmá, Vishnu and Mahádeo and the various incarnations and deities and Pírs and Prophets and seers and sages themselves were without Guru, that is, they did not find the Sat Guru and could neither save themselves nor can they save others from the cycle of Chaurási. Only those who, believing in this Bachan, seek the Sat Guru, are worthy of being His and they alone will meet the Sat Guru. He will accomplish their

task by His own grace. And they will have liberation from births and deaths.

157. There are two lions pursuing the Jíva ; one Kál and the other mind. So long as these two are not vanquished, Parmárth will not be satisfactorily performed. And none but the Sant Sat Guru can vanquish them. Therefore, only he who takes the protection of the Sant Sat Guru, shall win victory over them and will get across.

158. Those who beg at the door of Sat Guru do not lose their self respect, for all are beggars before Him. There is no one in the whole creation who is not a beggar at His door. And those who feel ashamed in begging of Him will have to humble themselves before Kál and suffer punishment at his hands. Blessed, indeed, are they who are beggars before the Sat Guru.

159. Those who believe in the Vedas and Puráns, say that a moment's Satsang washes away the sins of a Jíva. How can then be described the immense boon accruing from the Satsang of Sants whose greatness and sublimity cannot be expressed even by the Vedas and Puráns ? There is no doubt that he who attends the Satsang of Sants shall at least have the day's sins washed away. This much benefit accrues to those who attend Satsang daily and hear discourses as a matter of routine. But in the case of those who have faith in Sants and cherish love for the Sat Guru of the time, the benefit is beyond description.

160. He who praises the Sat Guru as well as he who speaks ill of Him shall both be saved. But

if a devotee of His speaks ill, he does harm to himself. His ill-speaking cannot be tolerated.

161. Benefit is derived by hearing and believing inwardly ; no effect is produced by the words of those who speak and hear superficially. There are so many Pandíts and Bhekhs who teach and recite scriptures but one can hardly perceive any effect in their hearts.

162. Faith will not be generated without the grace of Sat Guru. He who has faith in, and love for the Sat Guru, should alone be considered as fit to receive His grace. Many persons wish their relatives and family members to have faith in the Sat Guru. Of course, this desire is not bad. It should, however, be borne in mind that so long as Sat Guru does not extend His grace it is difficult to have faith and love. This thing should be left to His pleasure, for when He so wishes, He will bestow faith and love in a moment and release them from worldly bondages.

163. The Satsangí of Sants does not suffer pangs of death. On the contrary, he meets it bravely. The reason is that he already keeps his death in mind and goes about his work in the world as a matter of necessity. The root of his worldly activities has already been cut. Just as the verdure of a tree which has been cut off will last only for a short while, so should be regarded the worldly life of a Sant's Satsangí.

164. It is very difficult to attend the Satsang of Sants. Some persons do attend Their Satsang but in reality they do not do so. They seem to hear discourses but not with a view to acting up to them.

What good, then, can Satsang do to such persons ? Hearing and understanding will benefit only those whose hearts are moved and who more or less act accordingly.

165. There is always some confusion in religious books. Something is refuted at one place but upheld at another. How can then a person know what to accept and what to reject ? So long as a perfect Sat Guru is not found, it is not possible for anyone to determine what is right. Books are useful as evidence, but the path cannot be found out from them. The Sant Sat Guru alone knows its secrets. It can therefore be known from Him and none else.

166. A Sádh is one who, discarding all other supports, has so disciplined himself as to rely solely upon Sat Guru and has firmly attached himself to Shabd which is the basic principle of the creed of Sants, and does nothing which might interfere with his Gurubhakti (devotion to Sat Guru). For this reason, he alone is a Guru-bhakt ; and he alone is Sádh.

167. Only those who have a yearning for Parmárth and dread of Chaurási will love Sat Guru and they alone will have faith in Him. Those who want miracles and would not have faith without miracles are not Parmárthís ; they will never have any faith in Sat Guru. It is not the Mauj to induce faith by miracles ; because faith begotten of miracles is not to be relied upon. The faith of only those is genuine who hold dear the Darshan and Bachans of

Sat Guru and who know no peace without them. Such persons see miracles also. It is not the Mauj to show miracles to those who are merely after miracles.

168. Except Shabd there is no other way for leading the Jíva back to his original home ; and whatever other paths there are, are the paths of Kál. Shabd is present in the inner self of everybody. Everyone should, therefore, hear it internally. Those who do not hear it, will suffer pain at the end. This object cannot be attained by outward singing and playing of music. Greater will be the suffering of those who are the family-members of Sants and yet do not seek Shabd.

169. Pandits lowered their position when they directed people to take to pilgrimage and idol worship. When Sants declared their religion as distinct from Veda and Shástra, Pandits and Bhekhs did not appreciate it but led people astray and thus lost their prestige. Sants declare in unmistakable terms that those who take to pilgrimage, recitation of Shástra and worship of idols are drifting towards Chaurásí. Sants in their mercy exhort people to give up rituals, superstitions and wrong paths and to seek the living Sat Guru and surrender themselves completely to His merciful protection. There is no other way of escape from the cycle of births and deaths. You may do it when you please, but whenever you do it, you shall have to adopt this very course, for without it, there can be no escape from Chaurásí. You may accept it or not.

170. The Jíva and Brahm are brothers. The only difference is that Brahm is entrusted with

administration while Jívas are under his command. To form and nurture the body is the function of Brahmá, Vishnu and Mahádeo and to entangle a Jiva in mundane affairs is also their business. But salvation is not in any body's power except a Sant's. He alone is one with the Supreme Being from whom both Brahm and the Jiva have emanated. In other words, He Himself is the Supreme Being who has assumed the form of the Sant for redeeming the Jívas and by means of this form bestows on him the region which is denied even to Brahmá, Vishnu and Mahádeo. But faith in, and love for the Holy Feet of Sants must be firm and enduring.

171. First there was only one ; then it came to two and then three and then it multiplied into thousands and lakhs *ad infinitum*. Now, when one meets the perfect Sat Guru, who is identified with the One and is the very embodiment of that One, he will, by His grace, be freed from the delusion of diversity and reach his original abode.

172. The result of worldly actions is clearly visible, that is why an individual gets easily entangled in the world. On the other hand, the result of Parmárth is hidden from view, that is why one does not develop faith in it all at once. Whereas faith is *sine qua non*, for without faith there will be no sustained effort ; and if no attempt is made, where is the fruit to come from and how is progress to be achieved ?

173. That which is the Truth is not to be gained by means of *Japa, Tapa* and *Maun Sádhan*. All those who adopted these means to attain it failed ; and none is able to know the secret of the Truth of

which the Sants are cognizant. This secret can be known by rendering service to the Sat Guru of the time and surrendering oneself to Him, for that very Truth has assumed the form of Sat Guru. Hence all such persons as have the desire of realizing that Truth should abjure all rites, rituals and superstitions and exert themselves to please the Sat Guru of the time and then, they will, one day, attain that stage.

174. It is extremely difficult for child-widows and child-ascetics to pass their time. Many of them go astray. If, however, they come in contact with the perfect Sat Guru and develop faith in Him, they would find it easy to pass their days. But if instead, they fall into the hands of the 'learned' gurus, they will simply waste their lives in acquiring book knowledge, going on pilgrimages, keeping fasts or worshipping idols. They will not be freed from the bondage of births and deaths. Therefore, they and for that matter, everyone else should work hard to find the perfect Sat Guru. It matters not if in this quest a person were to spend his whole life and die ; for when the desire for meeting the Sat Guru is implanted in his heart, it amounts to real devotion to the Supreme Being and surely shall he meet Him in the form of Sat Guru.

175. Now-a-days people are so unfortunate that they do not accept what the Sants say, but firmly believe in the Vedas, Shástrá, Qurán and Puráns even though they get no confirmation of what is given therein. Kál has played such a trick that people are led to believe in what suits his purpose and do not accept what Sants graciously explain to

them so lucidly. They demand miracles from Them. This shows that these persons belong to Kál because they are not disposed to accept the words of Sants without miracles while they accept those of Kál without question. Sants too pay no attention to such Jívas.

176. By means of Prán Yoga and Buddhi Yoga one can reach up to Ākásh. Beyond it, the spirit can go by means of Shabd alone and then can have Darshan of the Supreme Being who remained unknown to everybody in Sat Yuga, Tretá and Dwápar. Now, in Kali Yuga, Sants have revealed the secret. Those who have faith in their words shall behold Him and attain salvation.

177. Things have gone wrong so much these days that many Sádhús go to Káshí with an ambition to become Pandits and waste their lives in the company of Pandits. Since they had become ascetics, they should have gone in search of a perfect Sat Guru and engaged themselves in His service, Satsang and spiritual practices. Thus they could have become Sádhs and attained their goal instead of wasting their life in book learning. None can be freed from births and deaths by following Pandits, for when Brahmá himself who is the author of the Vedas, cannot get out of the cycle of Chaurási, how can the Pandits escape it ? Moreover, Pandits and Gyánís of the present day are mere Váchaks and are ignorant of true learning and true Gyán. They all deserve to go to Chaurási, for none but the Sant Sat Guru of the time has the power to save people from Chaurási and take them to their real home.

178. How cleverly has Kál spread out his net in this world can be seen from a close examination of the conditions of those who are supposed to be devoted to religion, believe themselves to be religious and pass as such in the eyes of the world, but who will be found not to have an iota of Parmárth in them. They apply themselves assiduously to Pilgrimages, fastings, repetition of name, idol worship and rites and ceremonies in various ways which result in nothing but egotism. These acts are not acceptable to the Creator in the present age, nor can they confer deliverance from Chaurási. All are, therefore, drifting towards Chaurási. He who wants to escape Chaurási, should devote himself to the service of the Sat Guru of the time. Excepting this, there is no other way of escape. But the pity is that people are prepared to exert themselves in any other religious method but would not perform Bhakti of Sat Guru. Some are wedded to Granth etc., and regard them as Guru. Just consider what benefit can be derived from adopting the Granth as Guru and where is the authority for doing so ? The Granth is lifeless ; no service can be done to it. How can Guru-Bhakti be performed by such Jívas ? The real service to the Granth is to act according to the teachings contained in it, namely, one should seek the Sat Guru, do service to Him and take refuge in Him. If this precept is not followed in practice, then allegiance to the Granth is unreal. The case of such persons is the same as that of idol worshippers. The reason for this misconception is that people do not get a true guide, hence all have fallen into superstitions and delusions. The gurus they meet

with, have never been disciples themselves and only mislead and beguile the Jívas. Whether Pandits or Bhekhs, all sail in the same boat. Not one of them knows the sublimity of Sat Guru and of Satguru-Bhakti. Themselves tied to books, scriptures, old customs and traditions, they go on tying others also to these. No one teaches Satguru-Bhakti by which salvation of the Jíva may be obtained and real home attained. This teaching is imparted by Sants alone, *i.e.*, by the Sat Purush Himself when He manifests Himself in this world. This is the best path and leads to speedy salvation. But His teaching will be acceptable only to those who are Sanskáris and they alone shall seek the Sat Guru. Those who are satisfied with outer shows and forms will not be able to perform Guru-Bhakti which entails sacrifice of body, mind and wealth. Spiritually fittest are those who value most highly the Sat Guru and the Name.

179. The worldly people are pleased with dainty dishes and fine-clothes. This is all useless. Which food is considered dainty by a Guru-Mukh and what kind of clothes are to his liking, are described by Sant Sat Guru as follows. A Guru-Mukh is one to whom the Sat Guru's speech and Bachan are sweet and tasty because nothing is more delicious ; and faith in the Sat Guru is the apparel he loves. This is the essence. But this applies to a sincere and true Parmarthi. He alone will love these things (Bachans of Sat Guru and faith in Him) as mentioned above ; worldly people will shun them.

180. The present day Gyánis give precedence to the Vedas over Sants. This is a great mistake. The reason for this is that they consider those to be

Sants who, having read the Vedas, follow them and have attained the status of a Sádh to some extent. But they have no idea of the Sants who are creators of the authors of Vedas. Those who, having merely read the Vedas, style themselves as Sants, cannot compare even with the disciples of Sants. Just as a person who has received high education but remains unemployed cannot compare with one who though less educated has risen to high position and is also efficient. That is just the case of the present day Gyánís. They have no doubt acquired a lot of learning but obtained no employment, *i.e.*, they have not attained Satguru-Bhakti. On the other hand, the devotees of Sants, though not learned, have the privilege of devotion to, and protection of the perfect Sat Guru and will thus one day attain the Supreme goal, whereas Vachak Gyánís and Yogís will be wandering about in Chaurásí.

181. The defects of the five Sáhstras were exposed by Vedánt, and those of Vedánt are now being brought to light by Sant Sat Guru. In Sat Yuga, Tretá and Dwápar the shortcomings of all these Shastrás were not laid bare because Sants had not then manifested Themselves. Now in Kali Yuga, Sants have set Their Holy Feet on the earth for the emancipation of mankind. They point out openly the defects and mistakes of the various extant religions and show the true and right path to salvation. But people are so obtuse that they do not accept Their teachings nor come to have faith in Them. A little reflection will show that their belief in the Vedic religion too is based on mere study or hearsay. They have not performed the spiritual practices, nor

can they do so, for the internal practices mentioned in the Vedas cannot be performed in this age. Moreover, they have no faith in those who are adepts in spiritual practices, otherwise, they could inquire of them the methods given out by Sants and apply themselves to the same. If they continue to rely solely on books and go on reading the same, they can never acquire the method of internal practices, but will only be puffed up with the pride of learning which will further make their minds impure and render them unfit for internal practices. These days one comes across people who talk big, but do not apply themselves to any internal practices. It, therefore, behoves the spiritually inclined persons not to engage themselves in anything but devotion to Sat Guru or search for Him, for by no other means can the mind be purified in this age. If the mind is not purified, how can salvation be attained? None but the Sant Sat Guru can initiate one into the methods of devotion by which the Highest Mansion can be attained for He alone knows the secrets of the Highest Mansion. It is only through service and devotion to such a Sant Sat Guru that the mind will be purified and then through His grace and mercy salvation will be attained; the performance of the devotional practices too will also be possible through His Grace. Except this there is no other way to salvation.

182. No one can sow the seed of Bhakti except the Sant Sat Guru. Only the gracious Sant Sat Guru will show this Jíva the right path. All others mislead and misguide and are themselves labouring under some delusion; for just consider that in

temples made of bricks and stones they set up idols fashioned out of stones by man himself, believe them to be God and make people worship them. They do not tell the secret of that temple which the Supreme Father has fashioned and in which He Himself dwells and in which the music of bells, conchs and various other kinds are always resounding and perpetual *Ārti* is being performed. Such persons are themselves spiritually blind and deluded, and lead others astray. Instead of helping them in Parmárth, they cause them positive harm. How can the blind lead the blind ? Therefore it is said, "Seek the Sat Guru". So long as the Sat Guru is not met with, the internal secrets cannot be known. The Sat Guru is He who is absorbed in the rapturous bliss and love of Shabd and discloses the internal secret and the way to the Real Home through the medium of Shabd. If any one wishes to test Him by His outward actions, he shall not know Him. All are ignorant and blind. How can they know the Sant Sat Guru who is omniscient, and catch His hand ? A blind man cannot catch one who has eyes to see, but the latter can allow himself to be caught, of his own accord, by whomsoever he likes. Therefore, worldly people cannot know the Sat Guru but the Satguru in His Mauj can reveal Himself in any way. To start with, it is enough if one treats him as Sat Guru who reveals the inner secrets and teaches sound practice. One should, however, make sure that He Himself is immersed in Shabd. The internal secret is not known to anybody except the Sant Sat Guru or one to whom the Sant Sat Guru has Himself revealed it. The Sant Sat Guru does not depend on any writings, discourses or scriptures. He Himself

is the Supreme Father Incarnate. As long as one does not perform internal practices, depending upon the grace and mercy of the Sat Guru, one shall not attain the *Nij Pad* (original abode). It depends upon the Mauj of the Sant Sat Guru to redeem whichever soul He chooses and in whatever manner He pleases, but love for, and faith in Him is the principal thing. Then He may require a Jíva either, first to attend Satsang or take to practising Shabd Abhayas or to engage in His service. He is almighty and if He be pleased, He may in a moment bestow any thing He likes. But His being pleased is essential.

183. If, at the time when one feels *Virah*, *i.e.*, an intense longing to meet the Supreme Father, one does not meet the perfect Sat Guru, that longing will go waste. If a *Virahí* claims that he would attain the goal without the Sat Guru, that is a mistaken idea. It is impossible to attain the goal without the Sat Guru of the time. Whether one has spiritual yearning or not, Sat Guru is necessary. Even if the longing is to some extent sincere but one does not meet a perfect Sat Guru, it will vanish in the company of an imperfect guru. Thereafter, even if one comes in contact with a perfect Sat Guru, one will have no more yearning left. On the other hand, if a person has neither longing nor love, but has come under the protection of the Sat Guru, then He would in His mercy and grace develop longing and love within him and grant him salvation. But if he meets with an imperfect guru, he would be proud of his *Virah* and his task will not be accomplished. In all cases, it is the perfect Sat Guru who is all impor-

tant. It should therefore be understood that without meeting Him no one can attain salvation.

184. The standard required for surrendering to Sat Guru is very high and is difficult to attain, although everyone says he has taken refuge in Him. The love for Sat Guru of a man who has made a complete surrender is such that none is dearer to him than Sat Guru. He whose love is of such a degree is correct in saying that he has surrendered himself. Sants in former times did not grant salvation until the Jíva surrendered his body, mind and wealth. But now Rádhásoámi Dayál finding the Jívas in misery and helplessness, is pleased, in His infinite mercy, to bestow salvation on them of His own accord if they have even a little love and humility. Therefore those Jívas are lucky who have the privilege of Darshan, service and Satsang of the perfect Sat Guru and are engaged in the practice of Shabd.

सुत दारा और लक्ष्मी, सब काहू के होय ।
सतगुरु सेवा साध सँग, कलि में दुर्लभ दोय ।।

(Children, wife and riches, almost every body has, but the service of Sat Guru and the company of Sádh, these two are rare to find in Kali Yuga.)

185. Rám who is the creator, preserver and destroyer of the three worlds is the enemy of the Jíva because he separated him from his original abode and entangled him into the cycle of birth and then set on him innumerable internal and external enemies, *i.e.*, internally he involved him in desire, anger, greed, affection and egotism and externally attached him to mother, father, children, wife, friends, wealth, property and sensual pleasures. Then why follow

such a tormentor ? For this reason, one ought to follow the Sat Guru by whose grace one can escape from the trap of such an enemy and attain the region of eternal bliss. There is no other deliverer in the world from the snares of Kál.

186. The Name which the Sant Sat Guru has revealed is not to be found in the Vedas and Shástras. He alone is perfect Sant Sat Guru who has the secrets of the perfect Name. There are many persons in religious robes who claim to be Sants and Sádhs, but Sádhs and Sants they cannot be. They get their bread by the grace of real and perfect Sants. He alone will attain the region of the Sants, who has gained a Sant's favour, and he alone will gain His favour who has love for, and faith in His Holy Feet. This faith and love will be engendered by His grace, service and Satsang. Even the name and region of the Lord of the three worlds will be attained by the grace of Sants and performance of spiritual practices enjoined by Them. In Kali Yuga there is no other way to attain even these.

187. He who is devoted to the Holy Feet of the Sat Guru does not like to hear anything else except the paises of the Sat Guru and he who has complete faith in Him sees no blemish in Him. For, if one finds fault with Sat Guru, reverence for Him will vanish. For this reason, one should never find fault with the Sat Guru. Only he who has moulded himself like this shall become a gurumukh and one day attain the highest region.

188. Ishwar (Lord of the three worlds) is said to pervade everywhere, from Akásh to Pátál, but nobody meets him. Of what use is his omnipre-

sence to the Jíva for no one can realize him in that form. But when the Supreme Father incarnates as Sat Guru, He enables the Jíva to see Him in this form ; explains the internal secret, graciously helps in the performance of the internal practices, takes him to His real home and reveals to him His own real form. Just reflect, who is superior, the living Sat Guru or the all-pervading form. The latter emancipates nobody while the former helps in the easy attainment of the goal as soon as the Jíva has acquired perfect faith as a result of Satsang and Sewá. Complete belief in the Supreme Father is not possible without meeting the living Sat Guru. And when perfect belief is wanting, there cannot be perfect love and faith ; and without perfect love and faith salvation is impossible. Under such circumstances, whatever acts of Parmárth are performed will only yield a Karmic reward in the form of a better position or an amelioration of conditions in the cycle of births and rebirths but devotion to the Supreme Father will never be engendered until one meets the living Sat Guru and has faith in His teachings.

189. Sádhs, Bráhmans and Kshtriyas of these days have become Ahankáris. Neither the Sádh possesses the attributes of a Sádh nor the Bráhmans those of a Bráhman nor has the Kshtriya the power and strength to rule. They have all empty pride in them. But Vaishyas and Shudras still retain their characteristics to some extent. Sants say, "Associate with Sádhs". But how is this possible, when Sádhs are so rare ? Without the Satsang of Sants and Sádhs, there can be no salvation. It should now be

understood that one cannot meet Sants or Sádhs without Sanskár. He who is really fortunate shall surely meet with Sant Sat Guru or Sádhs. And if one holds that a Sanskárí has no need of association with a Sádh, it is a mistake. Both the fit and the unfit stand in need of *Sadh-sang*. But there is this difference that the teachings will quickly impress one who is fit and he will accept them readily. But one who is unfit will be hard to be convinced and slow to follow. The seed will, however, be sown within him, which will, in due course, make him fit to act up to the teachings. A Sanskárí is he who has, from previous lives been meeting the Sant Sat Guru or Sádh and has been having reliance on and faith in Him ; his Bhag is increasing gradually by His grace. By the grace of Sant Sat Guru, a person who is unfit can also become fit. Such is the greatness of the Sant Sat Guru that one who gets His Darshan is liberated to some extent, escapes Chaurási, is protected from many a sorrow and affliction and the way for his eventual salvation is opened by His grace. For their own benefit and happiness, it therefore behoves all to increase their Bhág as far as possible by Darshan and service of the Sant Sat Guru wherever He may have manifested Himself.

190. Blessed is the human form of that Jíva alone who is privileged to serve the living Sat Guru. The blessings accruing from the various forms of service should be understood thus. By walking for the purpose of seeing Him, the feet become consecrated (free from sin) ; by gazing at Him, the eyes ; by serving with hands such as massaging His feet and fanning Him, the hands ; by fetching water for Him,

the whole body ; and by listening attentively to His teachings and ruminating upon them and following them as far as possible, the heart is purified. When the Jíva has engaged himself in His service in this way, he will himself realize His grace and the effect of Satsang. The spiritual status and the sublime bliss he will attain, cannot be described.

191. Now-a-days when householders and Bhekhs leave their homes, they have only pilgrimages as their object. No one seeks or has faith in Satsang which is the quintessence of all. What such persons consider as Satsang is, in reality, no Satsang at all. Satsang means association with Sat Guru. The places where legends and stories are related, discussions take place and learned discourses are delivered, cannot be called Satsang. Sat Guru is Sat Purush Incarnate. Therefore association with Him alone is Satsang. The rest is all wrangling. They would never lead to salvation.

192. The adherents of Rám and Brahm who believe them to be all-pervading, should understand that they shall never attain their goal by such a belief. The all-pervading form of Rám and Brahm is like a lamp which throws light all round. In that light, a thief commits theft, a drunkard drinks, the sensual person indulges in sensual pleasures and a devotee pursues his religious duties. But he does not say anything to anybody. The repetition of such a name or cherishing belief in it will not bring about liberation from the cycle of Chaurásí and the mind will continue to make one dance to its tune. Whereas by having faith in the Sat Guru Form of the Supreme Father and attending His Satsang, the

sensuous will give up vices, the thief will stop stealing and one would become purer day by day avoiding evil deeds and will one day attain one's original abode and form. On the other hand, even if the whole life is dedicated to repeating the name of Brahm or Rám or any other name and Isht, vices will not be removed nor cravings for sensual pleasures be eradicated. How can then salvation be attained ?

193. Those who think that they have renounced all or that by the study of books and pondering over them, they have been able to detach themselves from everything, are very much mistaken and in delusion. They have not understood what stuff their minds and senses are made of. When various kinds of pleasure present themselves or when someone shows them respect and esteem or a man of wealth and rank consults them then it should be observed how pleased they feel and are attracted towards them. On the contrary, if they are treated with discourtesy or thwarted in attaining their object, how unhappy and angry they become. This shows that desire for honour and respect, travels and sightseeing and name and fame is deeply rooted in their hearts. Those who regard such things, viz., outward renunciation and detachment, absorption in thought and reading of books of philosophy, as religion, are mistaken because by these means the mind is not subdued. To subdue the mind, it is necessary to serve the perfect Sat Guru or Sádh, attend His Satsang, live on humble food and apply the mind to the practice of Surat Shabd Yoga. When these are

not even thought of, how can the mind be controlled and success in religious pursuits achieved? What spiritual progress is possible when the real state of affairs is that while they say that the pleasures of this world and the next are like the filth of a crow, the mind is full of the desires and cravings for those very pleasures ? It is a pity that they are so thoughtless that they cannot discern the difference between what they say and what they do. But the world is still more thoughtless inasmuch as it regards these very persons as religious and is getting drowned by following the drowned.

194. Some learned men hold that desire for sensual pleasures, passions, anger, etc., are the very nature of the mind and the senses, and that the real form of the Jíva is distinct from them, therefore, they cannot do any harm if this truth is properly realized after deep thought. Now it should be understood that this is a sheer deception. If the desire for pleasures and the evil propensities of the mind and the senses are considered as their nature, then what is the difference between a worldly Jíva and a Gyání ? Just as the former will suffer for indulgence in them in the cycle of Chaurásí, so shall the latter, because at the time of enjoyment, both get equally overpowered and forget themselves. It is noticed, for instance, that when anyone is discourteous to such persons or taunts or accuses them or when they see others being respected and honoured, they are at once tormented by anger and envy ; and when the expectation of some pleasure is not fulfilled they feel unhappy, make every possible effort for its fulfilment and seek the help of

all and sundry. Now just consider what a pitiable state this is. The pleasures of the senses they call as the filth of a crow but to enjoy them they too have descended to the very lowest depth, which straightway leads to Chaurási. Therefore, it is being said out of mercy that it behoves the Jíva who wants his salvation to keep aloof from association with Vachak Gyanis, do all he can to find the Sat Guru and take the protection of His Holy Feet. Only then will he attain his goal. No one can escape Chaurási through any other form of worship or in the company of Pandits or Bhekhs. It is all right to feed Pandits and Bhekhs and give them whatever one can but it is necessary to offer body and mind at the feet of Sat Guru alone. This direction is for him alone and only he will accept it who has a longing to meet the Supreme Father and has his salvation in view. The Bhekhs, Pandits and the worldly minded will not appreciate all this.

195. The learned and the clever are not fit for association with the Sat Guru because they are egotists and cannot develop faith in the Sat Guru. Sants speak of what They have seen while these ignorant people prate about what they have heard and want to establish their such hearsay theories by intellectual jugglery. If any spiritual practice is given out to them, their mind which is always wavering and egotistic and is full of desires for sensual pleasures, does not take to it. They want to see miracles but it is not the pleasure of Sants to show miracles because faith induced by miracles is not reliable. Miracles are meant for those who are true seekers and are attracted towards, and have acquired faith for Sants with the object of

attaining salvation. Such persons always see miracles. Whereas those who are really desirous of only worldly prosperity and sensual pleasures and who have no sincere longing for attaining salvation, are not fit to see miracles or associate with Sants. The religiously inclined persons should, therefore, beware of associating with them.

196. If Sants seem to show even anger and greed outwardly, Jívas are benefited thereby, while the anger and greed of worldly persons lead to Chaurásí. But the ignorant do not appreciate this subtle distinction. It is only the Satsangis who understand this. Fools simply slander ; but Sants are merciful, and out of Their mercy emancipate the slanderers also.

197. Worldly people are afraid to die because they are attached to the world and its objects, but he who is a Sádh is not afraid to die because he looks upon the world and its objects as embodiments of pain. He does not treat the world as his home but lives in it like a traveller and is keen upon enjoying the bliss emanating from the perfectly blissful form of Sat Guru. For this reason, he is not afraid of death. As a matter of fact, Sádhs traverse the path of death even while alive and are absorbed in the ecstasy of the Nij Rùp of Sat Guru.

198. There are no special rules laid down for service, practices and Satsang in the Darbár of Sants, nor do Sants exercise compulsion on anyone. They bring about reformation by means of Their discourses alone. Those of the highest order accept and understand them readily ; the mediocre accept them gradually, while those who do not understand nor

accept them cannot stay on in Satsang. But it behoves Satsangís not to show spite to anybody nor should they wish that either everyone should behave like themselves or go away ; because if he goes away it would be detrimental to him and in no way advantageous to the Satsangís. But if he stays on in Satsang, he will, by degrees, come to understand the discourses some day and then will also begin to behave like others.

199. A religiously devoted daughter is better than an irreligious son, for a daughter who is a devotee will bring about the emancipation of both the families (father's and father-in-law's) while an irreligious son will do harm to both. For this reason, fortunate indeed is the family in which is born a son or a daughter endowed with Bhakti. Even one devotee born in a family leads to salvation of eight corelated families, while children devoid of Bhakti, whatever their number, would only lead to hell.

200. When a person is unable to recognize the physical form of Sat Guru which He has assumed for the sake of redemption, how would he be able to recognize His subtle form ? Except the Guru-mukh no one can recognize Him fully, just as only iron and no other metal becomes gold when it comes in contact with Páras. Such however is the state of the people that they aspire to be guru-mukhs, but do not devote themselves to the Guru as they ought to. They should, therefore, have implicit faith in the Sat Guru of the time so that gradually they would become guru-mukhs. Some ignorant people say that they would recognize the Sat Guru as perfect

if and when He transforms someone into a Sat Guru. Now suppose even if He has transformed someone as such, what are they to gain thereby ? If they wish to become Sat Guru themselves, they should devote themselves to Sat Guru, then they would see for themselves. The fact is that they are incapable of devotion ; and are simply wasting their human form. But this also is a dispensation, for if all were to become guru-mukhs, how would affairs of this world go on ?

201. Bhekhs and Bráhmans are respected in this world ; but only those consider them to be great who have no longing for Parmárth. They (Bhekhs and Bráhmans) do not know the method of devotion by which the Jíva can attain his real home. They have taken up holy order and acquired learning simply for worldly ends. One who has a yearning for emancipation will have no respect for them even though one may show them outward regard and give them money as well but one cannot surrender one's mind to them. Therefore Bhekhs and Pandits should not go in the Satsang of true Parmárthís, but if they do go, they should not behave with hypocrisy because in their presence falsehood and hypocrisy will be of no avail. If they behave with sincerity, then they might gain something otherwise they would bring odium on themselves, To go and indulge in falsehood and hypocrisies where Sant Sat Guru Himself is present and holds his Darbár, is to invite disgrace because Sants being omnipotent can tolerate anything but Their Satsangís cannot stand it. They would expose their hypocrisy. How can false and insincere persons have a place in Satsang where the

process of sifting the true ones is in operation day and night ?

202. Brahmá, Vishnu and Mahesh are the door-keepers or watch-men of the Darbar of Ishwar while those of the Sant Sat Guru are His devotees. The status of the latter is so high that Brahmá, Vishnu, Mahesh and even Ishwar himself who is their master, cannot detain or oppose them. As Sants are the highest of all, Their devotees too attain that status which Ishwar and Devtás cannot.

203. Sants alone can correctly interpret the teachings of Sants. None else is fit to do so. Whoever else interprets them, does so by his intellect, but they are beyond the reach of intellect, because they are based on realization. Therefore, their interpretation also can be made by one who has attained realization. It is beyond the capacity of the mere learned to understand them correctly.

204. Had there been power in the Name some at least of the thousands who are repeating the Name would have been benefited. This shows that power is not in Name but in the Sat Guru. Fortunate are those who are serving the Sat Guru. Those who are sinners shall be eventually pardoned if they have taken refuge in Sat Guru, while those who are sinless shall be adjudged as the worst sinners if they have not sought Sat Guru's protection.

205. Some vain and conceited persons who come to Satsang do not feel pleasure in it because they come with a spirit of faultfinding and will not understand when things are explained to them. Outwardly, they

show great reverence for the Granth, but do not act up to even one precept thereof. On the contrary, they look down upon those who implicitly accept its teachings, and who act up to them as far as possible and recognize the pre-eminence of the Sat Guru. Such egotists shall never derive any benefit from Sants. They profess lip service to the Granth and ignore its commandment, "Seek the Sat Guru, and His service will do you good." They look upon the Granth itself as Guru. These people act against the teachings of Guru Nának, because the Granth cannot be Guru, it is lifeless, neither it speaks nor can it give counsel. All this is the function of Sat Guru alone. If the Granth could impart instructions, Nirmalás and Udásís would not go to Káshí and humble themselves before Pandits. They would not consider the Granth inferior to Veda and Shástra nor waste their time in pilgrimages and fastings and would not instruct their disciples to perform their Shráddh at Gayá after their death. The Granth contains such lofty secrets as even Brahmá, the author of Veda did not know; but no one except the perfect Sat Guru can explain those secrets. Therefore, it behoves all to hold the Sat Guru as supreme. He can reveal the secrets of the Granth and can confer salvation even without the Granth. Those who do not seek the Sat Guru of the time shall roam about in Chaurásí.

206. There is no salvation for Váchak Gyánís. They merely talk. As regards true Gyánís, their coarse Karams are eliminated but the subtle ones remain. These cannot be eradicated without attaining the region of Sants. It should be understood

that in this age salvation is possible through Sants alone, as annihilation of both coarse and subtle Karams is essential for salvation. And Gyánís do not know the method by which Karams can be annihilated.

207. Guru-mukh is he who regards Sat Guru as the Supreme Being and does not question any of His actions nor does he ever lose faith in Him. For instance, if there is death in the family, or some affliction or loss, or it is too hot or too cold or there is heavy rain or a little or no rain at all or sickness, epidemic or any other calamity, he must not say that such an occurrence was improper, wrong or bad. He should think that whatever happened was by Mauj, that it was the right thing and that there must be some hidden good in it. This attitude can, however, be adopted only by a perfect Guru-mukh, no one else has this capacity.

208. Rám pervades all, but no one knows him. People do wrong while he knows but he prevents no one and makes them suffer Chaurási. Of what avail is such a Rám ? The Jíva would know him only when the Sat Guru points out in what form Rám pervades within ; then he will keep away from evil actions and thus escape Chaurási. For this reason, it is necessary to seek the Sat Guru ; for He is the manifested Rám and without Him the all-pervading Rám cannot be found. Those who would not do so will not know Rám nor escape Chaurási. They will waste their precious human existence. And he who will sincerely seek the Sat Guru shall, without doubt, find Him, for Sat Guru is Nitya Avtar, that is, always present in this world as incarnation.

209. Hearing of the Shabd which resounds within is devotion to Shabd, and to love and serve one in whom Shabd is manifest is devotion to, and service of Sat Guru and He is the Sat Guru and Shabd is His original Form. To accept His teachings and to act up to them is external devotion to the Sat Guru ; and to hear the Shabd within is internal devotion to Him. But the first step is to have love for the bodily form of the Sat Guru which He has assumed to impart teachings, then alone will there be love for His Shabd Form. He who does not love the bodily form of Sat Guru can have no love for His Shabd Form ; and howsoever he may try, Shabd shall not manifest itself. On the other hand, he who has love for the bodily form of Sat Guru, but not so much for the Shabd Form, will be granted salvation by the Sat Guru out of mercy. But in fact, those who love Sat Guru do have love for Shabd too. First there ought to be love and devotion for the bodily form of the Sat Guru ; without it there can be no salvation.

210. Nárad Muni had seen Rám face to face, but Rám could not save him from Chaurási. Guru alone saved him. Then how will those who now-a-days repeat the name of Rám, whom they have never seen with their eyes nor have they met the perfect Guru, escape from Chaurási ? For this reason they should seek the Sat Guru of the time and surrender themselves to Him.

211. Nirmalá Gyánís should be asked why they do not act up to the teachings of the Granth of Guru Nának whom they profess to follow and why they become slaves of the Veda and Shashtra. In

other words, why they do not practise that devotion and cultivate that humility which the Guru has enjoined. If they regard themselves as Gyánís, it is a great mistake, for how could Gyán be obtained without Bhakti ? The Gyán they have acquired is book learning ; it will all disappear under the onslaughts of Máyá. Therefore, they should devote themselves to the perfect Sat Guru, then they will acquire true knowledge. Even Vyás and Vashishtha who had attained perfection in their own religion, were overpowered by Máyá. Then how would you escape ? Only Sants and those who have taken refuge in Them escaped from Máyá ; none else can. If you have no love for Sants you will remain entangled in the meshes of Kál. If you want to make your human life fruitful, give up the pride of learning and intellect and show humility before the Sat Guru. He is omnipotent and will save you from both Máyá and Kál and take you to His own region. You are however at liberty to believe or not in these words which are meant for your own good.

212. In Kali Yuga, Sants are the rulers. Those who obey Their commands, *i e.*, perform the practices and worships prescribed by Them for this age, shall be happy and attain salvation. But those who will act against Their commands, *i.e.*, take to the Karam, Upásná and Gyan as prescribed for the past ages as laid down in Shástra and Puráns, shall not succeed in doing them properly ; but on the contrary, they will only become more conceited. Because all the old laws and rules have become obsolete and are cancelled, he who will stick to them and act in

accordance with them, shall never attain his object nor escape Chaurási. For this reason, everyone ought to obey the commandments of Sants. And Sants have laid down these as Karam and Upásná, *i.e.*, Satsang, service and Darshan of the Sat Guru, recitation and hearing of His scriptures and the repetition of the Holy Name is the Karam and love for the physical form of the Sat Guru, medition of His Form and listening to the internal sound constitute Upásná.

213. Bráhmans and Kshtriyas have given up their religious duties and obligations but not their conceit. The religious acts of the olden times which they practise cannot be performed properly and they do not take to the practices which their preceptors have prescribed for Kali Yuga. For this reason, they remain unfortunate. They are, in fact, helpless, because in this age, religion is subservient to livelihood ; while in the olden times, livelihood was subservient to religion. Now Sants, who have manifested Themselves in Kali Yuga, have propounded such a spiritual practice that he who would perform it will become a true Bráhman and a true Kshtriya. But these people in their conceit, do not have faith in what the Sants say ; on the other hand, they talk ill of Them. The reason is that they do not wish to get out of this world, for a worm which wallows in filth, feels happy in the filth. That is why the teachings of Sants sound unpleasant to the worldly minded although Sants point out what is good for them.

214. The Supreme Father is within the Jíva himself, but the ignorant go about searching Him

outside, *i. e.*, the people of Káshí and Prayág wander about in Ayodhyá, Vrindávana, Haridwár and Badrináth and those of Ayodhyá and Vrindávana in Prayág. No one but the perfect Sat Guru can save them from such wanderings. Hence the necessity of a quest for the Sat Guru. Pandits and Bhekhs are themselves deluded and mislead others as well.

215. The human body is perishable in a moment; then why be proud of its youth and beauty? Just as leaves fall off the trees in autumn, so shall the bloom of youth fade away in a short time. Therefore, it is but proper that the human body should not be wasted away for nothing. It should be devoted to finding the Beloved Master and then engaging in His service and devotion. It should be understood that none among mother, father, son, wife, friends, acquaintances, community, riches, etc., is really worthy of love ; rather, they are all sources of pain. But the worldly people look upon them as sources of happiness. So they are unfortunate. Blessed are those who have devotion for, and faith in the perfect Sat Guru and apply their body, mind and wealth to His service. Whoever has sought the Sat Guru in his youth is wise and he who has been neglectful shall have to repent.

216. Never has there been nor can there ever be, an agreement between Sants and Pandits, because the latter misguide people into superficialities while the Former engage them in internal practices. Pandits make people worship stones and waters and thus make them in fact irreligious ; some of them do teach *Varnátmak Name* but then they cannot explain its secret. Whereas Sants initiate people into

Dhwanyátmak Name, explain its secret, form, sound and location in full detail. If the Jíva accepts the teachings of Sants, he will attain the goal, otherwise, he will be wandering about from birth to birth.

217. The duty of the Jíva is to serve his father. His father is Sat Nám, Sat Purush, and he is of His essence. But how can he serve Him when he does not meet Him ? Now it should be understood that Sants are the incarnations of Sat Purush. To serve Sants is to serve Sat Purush. They did not manifest Themselves in the past three Yugas. Now They have incarnated Themselves in Kali Yuga simply for redeeming the Jívas. They have no other object in coming into this world. Those who are spiritually fit are drawn towards Them as soon as they have Their *Darshan* and hear Their *Bachans*. Many others are spiritually benefited and will be gradually saved from Chaurási. Except Sants no one can save the Jíva from Chaurási nor take him to his real home.

218. Those who have no faith in Name, but outwardly lead an unblemished life and also do something for inner purification will not derive full benefit, howsoever much they might perform *Japa, Tapa, Sanjam* and internal practices. Those who have received the initiation into Name by Sat Guru and have true and complete faith in the Name shall get the benefit of *Japa, Tapa* and *Sanjam* and also attain the highest goal.

Couplet—नाम लियो जिन सब कियो, जोग जज्ञ आचार ।
जप तप संजम परसराम, सभी नाम की लार ।।

One who repeats the Name does all, i. e., *Yoga, Yagya* and religious observances. Parasrám says

that *Japa*, *Tapa* and *Sanjam* follow in the wake of Name.

This Name is to be had from Sant Sat Guru. It will cut at the root of all evil propensities, and the mind and *Indriyas* will gradually come under control. If, however, anybody wants to curb *Indriyas* without the help of Name, it will be very difficult. If he will try to control one, another would assert itself. And this appears to be the condition of those who repeat the Names given in religious books; however much they repeat the Name, the evil tendencies are not eradicated. If they were to devote themselves to the Guru-mukh Name, *i,e.*, the Name bestowed by Sants, then surely evil tendencies would disappear by and by. In Kali Yuga, there is no other means than the Name for the eradication of evil propensities.

219. In the religion of Sants, renunciation is of no importance. It is only *Guru-Bhakti* which counts. To a person who is completely devoted to the Guru, renunciation and other observances come automatically without any effort on his part because they are given to him by the Sat Guru as a reward. But *Bhakti* of Sat Guru should be such as the Chakor has for the moon ; the deer for sound ; the moth for light and the fish for water. He who has such love is alone called a *Guru-Bhakt* and is praiseworthy as described above.

220. The Name that loses its efficacy by a slight contamination is no Name at all. Name is most potent and can purify any uncleanliness and there is no bar to its repetition at any place. The dirtiest place will be purified by the potency of

Name. This Name is with the Sant Sat Guru alone and with none else.

221. No practice other than repetition of Name and devotion to Sat Guru, is prescribed for Kali Yuga. Whoever will act in contravention of this command, *i.e.*, will toil in the performance of practices laid down for the past Yugas, shall become egotistic and instead of becoming pure, will become impure. Veda and Shâshtra say this and so do Sants. The efficacy of the Vedic Name is up to three Loks (i. e., the second grand division of creation) while the Name disclosed by Sants takes one to the fourth Lok (first grand division of creation, *i.e.*, purely spiritual region).

222. Man suffers from three known and three hidden maladies. He tries to cure the known diseases but has no knowledge of the hidden ones. The Sant Sat Guru apprises him of the latter. If, fortunately, he meets Him he will become aware of them, and a desire to get rid of them will be created. The first malady is the liability to birth and death ; the second is the struggle and wrangling with the mind which is the Lord of the three Loks ; and the third is ignorance, for the Jíva does not know who he is, whose essence he is and where is His Source. It is obvious that no disease can be removed or a wrong redressed by reading books. One has to go to the physician or the ruler of the time, to tell him all the details and then get medicine or decision from him. The Sat Guru is the physician and ruler of the time. He can cure this malady. The disease of ignorance cannot be got rid of by dogmatic belief in those who are gone, but it will be cured by taking

shelter of the Sat Guru of the time. He will give the necessary vision ; then the Jíva will know himself and his master. There is no remedy except association with Sat Guru.

223. Shabd is subtle while the form of the Jíva has become coarse. How can then he apply himself to Shabd all at once ? The only way to remove coarseness is devotion to Sat Guru. So long as devotion is not performed properly, fitness for practising Shabd cannot be acquired.

224. It is difficult to recognize the Sat Guru. Whoever recognizes Him becomes fearless. Just as a man who gets friendly with persons in authority in the world does not care for anyone, similarly, the person who comes to recognize the Sat Guru who is the Lord of all, is not afraid of any one. But only some exceptionally fortunate persons will attain to this state. Such is the pitiable condition of Jívas that they renounce the Sat Guru for fear of those in authority in the world. Then how can they recognize the Sat Guru ? In fact, no man has the capacity to recognize the Sat Guru. Rulers of the world overawe all by their authority ; while the Sat Guru does not reveal His own greatness. On the contrary, He behaves in the world just like ordinary persons. For this reason, only he can recognize Him on whom He is merciful ; others cannot.

225. All are attracted by the discourses of the Sat Guru and His grandeur but only a limited few love Sat Guru Himself. This kind of love cannot be relied upon. Only their love is true who are

devoted to the Sat Guru Himself. But from amongst those whose love is based on discourses and outward grandeur, some do turn out to be devotees of Sat Guru. This is also a stepping stone towards acquiring love for the Sat Guru.

226. When people praise each other it is because of some material benefit accruing to one from the other. Such praise is not dependable. It is like the braying of an ass who makes a loud noise in the beginning, but gradually it becomes feeble. Regard of this kind is not reliable. True love is that which remains uniform from beginning to end.

227. Ever since the Jíva is born, Kál is with him as if the spirit were wedded to him. When the husband comes to take away his wife, it is customary (in India) for her to weep, which means that she is unwilling to go. But no one can detain her. In the same way, when Kál will come to take away the Jíva at the time of death, however much the spirit might weep, no one would be able to help her ; and Kál will take her along a path that is thinner than a hair where through even an ant cannot pass and souls while traversing that path get cut to pieces and fall into pits of hell down below and undergo untold sufferings. Therefore, out of mercy, the Sant Sat Guru repeatedly exhorts people that 'thinner than hair is the path and if you realize its dangers, you should make every effort to attain your real self.' The means of doing so is with none but the Perfect Sat Guru. When the Jíva will surrender himself to Him, He will help him to perform the necessary Karam, will save him from the ordeals of such a terrible path and carry him in His lap to the

original home where there is everlasting bliss. There is no other way.

228. It is true that the realisation of Name is very difficult but to seek the protection of one who has realised It is easy. The established practice has all along been that although everyone does not realise the Name, they have all sought the protection of an adept. And such protection is full of bliss. Even Sants did not have the benefit of this means ! For they simply assumed the lofty position ! Whereas Jívas are fortunate in having it within their reach !

229. If anyone wishes to know the Sat Guru by applying the test laid down in religious books, he would not be able to do so. In this way, he shall not know Him. What he should do is to associate with Him for some time, then he will know Him. There is no other way.

230. Verily, that Jíva is a beast who, having been born in human form, has failed to realise *Ātma-tattwa*, which is the real thing or essence within, and has wasted his life in the pleasures of this world. What if he be in human form when he acts like a beast ! This *Ātma-tattwa* will not be realised without the perfect Sat Guru. In the first place, it is difficult to find a perfect Sat Guru and even if He is found, it is difficult to have faith in Him ; for such is the case with Bhekhs these days that while they call themselves perfect Brahm, they lead people astray by teaching them Gyán. And if they are asked by what method they have attained Brahm, they can give no answer. Therefore, their claim of being Brahm is false and also their faith, which con-

sists in book learning and intellectual flights only, is within the limits of the mind. This cannot lead to emancipation. Blessed are those who have met the perfect Sat Guru and on whom He has bestowed belief and faith in Himself and whom He has taken in His service. For it is not in the power of man to develop faith in Him or to stay in His service. This too will be gained by His grace and mercy.

231. The Jíva is covered with the coatings of the impurities of his past sins in the form of *Ahankár* (egotism). On account of this, he has to go through pains and pleasures. If he were to come before the Sat Guru of the time, He would wash off his impurities with the water of His grace and take him to the abode of eternal bliss, provided he stays on in His presence. But if he comes for a day and remains absent for a month, how can the Sat Guru help ? Only he who has a true yearning for Parmárth will be able to do so. It is not the work of one who is unafflicted.

232. Atheists, who deny the existence of the Supreme Being, are mistaken. He is hidden, just as fire is hidden in wood. Since they could not see Him, they became atheists. If they had sought the Sat Guru, learnt the method of spiritual practice from Him and churned their mind, they would have acquired the necessary vision to have Darshan of the Supreme Being and thus would have been saved from the sin of ingratitude.

233. Just as a tree close to the sandal wood tree becomes sweet-scented like it, in the same way, those who come in contact with a Sádh, are saved from the afflictions of this world and one day be-

come Sádhs themselves. Fortunate are those who are blessed with the association of Sádhs and they alone reap the full benefit of being born in human body. Those who do not associate with Sádhs nor have the desire to do so, are like beasts. What if they are born as human beings, they have not put their lives to useful purpose. Take the case of a miser who earns thousands but does not enjoy or spend it. What is the good of his wealth ? Who knows into whose hands it will ultimately fall and what will happen to it ? And if attachment for it remains, he would be born a serpent and brood over it ; and it is impossible for him to be free from attachment. Just see how low he descends in the scale of existence and goes into the cycle of Chaurási. In the same way those who have been born as human beings but have not devoted their lives to cultivating love for Sants and performing Their service, shall eventually undergo the sufferings of Chaurási.

234. The Karam, Upásná and Gyán of the religion of the Vedas correspond only to the Karam stage of Sants ; for according to the religion of Sants, Karam (spiritual endeavour) is not complete until one reaches Trikutí ; Upásná is attained in Sat Lok and Gyán in the region of Anámí. But Sants never call themselves Gyánís ; they always consider themselves as devotees. As for those who call themselves Gyánis, they are in reality Váchaks, for when questioned as to how they acquired Gyán, they cannot answer. Without Karam and Upásná, Gyán cannot be achieved, the secret of which they do not know at all, for they have never practised them. What they know about Gyán is simply what

they have learnt from books. For this reason, they are pseudo Gyánís and those who believe in their teachings do themselves harm.

235. In every respect, Sat Guru of the time is of supreme importance. First, true devotion in His Holy Feet will remove the coarse impurities, then will one be fit to hear Name internally. After that the subtle form of Name, of Sat Guru and of Jíva will all appear to be one and the same. But this stage will be attained by complete and loving devotion to the Sat Guru.

236. Those who have been born as human beings but do not make a quest for the Sat Guru shall go to Chaurásí. They shall not get human form again. For this reason, now is the opportunity to work for attaining salvation. If this opportunity is lost, it will not come again.

237. Many people can apply themselves to external service and devotion. This, however, is no test for distinguishing between the true and the false. The real test for the true is that when he is initiated into Shabd, his spirit is absorbed in it. Devotion of such a one alone should be taken as true.

238. It is not proper to request Sat Guru of the time for access into Sat Lok or any other region. The constant prayer should be for location in His Holy Feet. There is no place higher or better than this.

239. Those who enjoy worldly things themselves, eventually go to Chaurásí, but those who offer these very things for the use of Sant Sat Guru and Sádh become fit for the highest region ; for

Sants have no attachment for these things nor for Their own physical body. They assume human form simply for the salvation of the Jívas but They are ever in communion with the region whence They come. On the other hand the Jíva is attached to the things of the world and his own body. Among such persons, however, those who apply their body, mind and wealth to the service and devotion of the Sat Guru will escape Chaurási, but those who are wasting their lives in eating, drinking, luxuries and comforts shall go to Chaurási.

240. Complete emancipation will not be attained until Tattwa (Spirit) merges into the Tattwá (Shabd). The five gross *tattwas* have been caused by Surat, and Surat has been caused by Shabd. No good will come out of worrying about the five *tattwas*. The object will be attained by merging the Surat Tattwa into the Shabd Tattwa. But this is not possible without the grace of the perfect Sat Guru. For this reason, it is necessary first of all to seek the Sat Guru and perform devotion to Him.

241. Just as when the bird *papihá* flies about in forests in search of a drop of *Swánti* rain and does not take any other water as that would not satisfy its thirst, the Lord seeing its true longing rains down the *Swánti* drops to quench its thirst, in the same way, those who are sincere seekers of Sat Guru and Name and are searching after Them, will find the Sat Guru and the Name. It is not everybody who can tread this path.

242. The devotee says that it is his desire to grind his mind into a powder like the *mehndí* (myrtle leaves) and apply it to the feet of the Sat Guru, but

the Sat Guru does not accept it yet. It does not matter. He has done his part and powdered his mind like *mehndi*. The Sat Guru may apply it to His feet whenever it is His pleasure to do so. The sacred duty of a devotee is this that he pulverises his mind with arduous labour and if the Sat Guru does not accept it even then, he does not forsake humility, but submits himself to His Supreme Will, unlike one who performs a little service and, if it is not accepted, loses his faith. That is not devotion. It is tant-amount to making the Sat Guru a servant. If such is the attitude, how can the mind be pounded ? But if by good fortune the gracious Sat Guru be met with, He will, by His Grace and Mercy, mould the devotee in every way.

243. When a generous person gives any thing, he extends his hand. In the same way when the Lord shows mercy, He sends down rain. But it is the world which is benefited by it. When He is gracious to devotees, He showers love. One who has all the virtues, but no love, is empty-handed, but he who has no virtues but love, will get access into the presence of the Lord. Therefore, love is the chief thing ; but this love cannot be acquired without devotion to the Sat Guru.

244. When Sants refer to the highest region as boundless, it does not mean that They do not know its extent or have not fathomed it. What it means is that the bliss of that region is unbounded. Sants live there like fish in water. Now if anyone says that the fish has not fathomed the water or known its extent, he is wrong. As regards those who have merged themselves in water and lost their identity,

they are not deserving of praise. Great, indeed, are they who live like fish in water and enjoy its bliss.

245. The Jíva does not attain salvation when Kál devours him, because Surat is indestructible and Kál cannot annihilate it. He can only consume the body, through water, fire or earth. There is no affinity between Kál and the Jíva, because since their descent from Sat Lok, both have been enclosed in covers upon covers. Kál cannot return ; but the Jíva who meets the Sat Guru can have his covers removed by the grace of, and devotion to the Sat Guru and can also return to Sat Lok. He cannot return home without shedding the covers and the covers cannot be removed without Shabd and devotion to, and love for the Sat Guru.

246. Until the soul gets out of the sight (domain) of *Alakh* (invisible), it cannot attain salvation. *Alakh* means the mind and Kál, for Kál goes on eating up Jívas but remains invisible. If a man has sincere yearning, he should give up every other effort and surrender himself to the Sat Guru, then he will attain his object, because Sants know fully what Kál is ; and They alone can take the Jíva beyond his domain. The three Loks, the various incarnations and gods are all within the jurisdiction of Kál, while Sants have gone beyond. For this reason, he who will take refuge in Sants, shall go beyond the domain of Kál, while he who will pin faith in those who are dead and gone and will have no belief and faith in the perfect Sat Guru of the time, shall remain unacquainted with the prime secrets of Sants and shall not be freed from the snares of Kál.

247. It is said that devotion to the feet of Hari

brings about salvation. Just consider where a Jíva is to find that Hari as he is said to be invisible and formless. When devotion to his feet is spoken of, he must have feet; and if he has feet, he must also have a body. Now who is such a Hari ? Sants say this refers to Sat Guru whose protection should be adopted, for Hari and Guru are one. Therefore, the protection of the Sat Guru of the time should be taken ; then that Name which is called the Saviour of the fallen will be bestowed and its practice will be possible by association with Sádh. That is, one should, first of all, give up all evil associations and associate with Sádh ; then it will be possible to perform the spiritual practice. And it should be understood that the company of mother, father, children, wife and worldly people is all reckoned as evil association, because in their company, neither the protection of the Sat Guru will be taken nor Name obtained, nor association with Sádh be possible. But if the perfect Sat Guru bestows His Grace and Mercy, He would get everything done.

248. In reality, the methods of practice given out by Sants and those prescribed in the religion of the Vedas are not antagonistic, but the goal of Sants is much higher than that of the Vedic religion. Just as it is enjoined in the Veda that Karam and Upásná (worship) have to be performed, the same is prescribed by Sants also, *i.e.*, the service of the Sat Guru by body, mind and wealth and association with Him is Karam ; and applying the Surat internally to the Name, *i. e.*, Shabd disclosed by Him, is worship. The Veda says that the Jíva has three forms or conditions of existence and so has Ishwar ; *Vishwa*,

Tejas and *Prágya* are the three forms of the former; while *Vairát, Hiranya-garbha* and *Avyákrita* are those of the latter. The present day Gyánís do not believe in the existence of God. They say that just as a gathering of men is called a crowd or a collection of a thousand soldiers is called a regiment, so is Ishwar. Now when these persons disperse, the collective name also disappears. In that case there is no Ishwar. And when there is no Ishwar, whom is one to worship, because without name, form, description and region, worship is not possible. For this reason, these people labour under a delusion and their Gyán is also Váchak. They have acquired it without Karam and Upásná, simply by reading books and exercising their intellect. Even if one has attained real Gyán by performing Upásná, one still is within the range of Karam of Sants, for the real abode of Sants is much farther and higher. Moreover the Karams prescribed in the Veda were suited for the past ages; in the present age, they can neither be performed in the proper manner nor will the same results accrue from them. In the present times, *Karam* should be performed under the guidance of a Sant and *Upásná* with the help of His grace; then shall the object be attained, *i.e.*, the Jíva will attain the goal of the Veda, and go beyond it. In no other way shall anything be acquired in the present time.

249. No one except a devotee can have access to the Darbár or region of the Supreme Father. All the Rishis, Munis, Gyánís, Yogís, Yatís, Sanyásís, Param Hansas, although perfect in their creed, could not get entrance into the presence of the Supreme Father, because they were conceited and without

Guru. They did not meet the Sant Sat Guru. Then, how will those gain access to the presence of the Supreme Father, who simply read their scriptures and regard themselves as perfect but have not accomplished even a quarter of what those persons did and on the top of it malign the Sants ? Now, everyone should accept this as absolutely correct that those who are engaged in devotion to Sant Sat Guru are, in fact, performing devotion to the Supreme Father Himself, for there is no difference between the perfect Sat Guru of the time and the Supreme Father. Both are one.

250. If a person has met with the Perfect Sat Guru, performs His service, attends His Satsang and has love for, and faith in Him, but before he fully achieves his object, *i.e.*, gets any inner realization, the Sat Guru departs, then he should, if he is keen to attain the goal, cultivate the same love for and faith in **the succeeding Sat Guru**, that is, the one appointed by the departed Sat Guru and should perform His service, attend His Satsang and consider the departed Guru to be present in Him. He should know that the Shabd forms of the Sant Sat Guru and the Sant are one, though outwardly, in bodily forms, they appear to be two.

As regards faith in the past Sat Gurus, it is infructuous for the reason that no love can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion to His feet. Therefore, an earnest and zealous devotee ought to devote himself to the Sat Guru, manifest, *i.e.*, the Sat Guru **of the time,** and should make no distinction between

Him and the past Sat Guru except as regards the bodily form and thus have his task accomplished. But if a man is not keen on further progress, he should, with love for, and faith in the former Sat Guru in his heart, meditate on His Form and practise according to the method taught by Him. In the end that Sat Guru will, by that very Form, help him as much as possible, **but his object will not be fully achieved.** He will have to take birth again when he will meet the Sat Guru. Then he will devote himself to Him, attend His Satsang and attain complete salvation.

When the Sat Guru of the time departs, He **appoints some one as His successor** in whom He re-incarnates and thus continues the work of regeneration of Jívas as before. When, however, such is not the Mauj, He returns to His original abode. Therefore, an earnest devotee should make no distinction between the previous Sat Guru and His successor. But those who are bigoted devotees will not come under the allegiance to the succeeding Sat Guru. For this reason, their progress will also stop at the stage they had reached during the time of the former Sat Guru and **there would be no further progress** and improvement.

251. If a person, who is first under the guidance of a guru who does not know the secret of Shabd practice, meets with the Sat Guru who knows it, he should renounce the first guru and come under the protection of the Sat Guru.

Saying -झूठे गुरु की टेक को, तजत न कीजे बार।
द्वार न पावे शब्द का, भटके बारम्बार॥

"Do not delay in renouncing faith in a false guru,

otherwise, you will not find the gateway to Shabd and will go astray again and again."

Rather, that guru should also join his disciple in accepting the protection of the Sat Guru and secure salvation for his soul through Him.

252. He, who first meets a guru who knows the secret of Shabd but has not yet attained perfection, but later on meets the Sat Guru who is perfect in Shabd practice, should consider the previous guru as included in the perfect Sat Guru and take the protection of the Latter. It is also incumbent on his guru to follow the example of his disciple and surrender himself to the Sat Guru. But if he is jealous and conceited, he will not come under the protection of the Sat Guru. In that case, the disciple should have no concern with him and should himself go under the protection of the Perfect Sat Guru.

253. When you have accepted the Sat Guru as your Master, where is the other Master whom you revere and consider supreme ? Your only Lord is the Sat Guru. Your object will be served first by attachment to the human form which He has assumed. His other form is that of the Supreme Being, *i.e.*, Sat Purush Radhasoámí who is your true Lord.

254. It is said that in the south there lived a Faqír who was a perfect Guru. One of His disciples was a perfect gurumukh. One day when He was holding His Satsang, a Mohemmedan Maulví, who was going to Mecca, came over there and told the Faqír that Mecca and Kaba are great and holy places and so His disciples should also go there for pil-

grimage. He began to praise and speak highly of these places. The chief disciple who was sitting near by was annoyed at this. He caught hold of the Maulví by the neck and placed his head at the feet of the Faqir and said, "See, millions of Meccas and Kabas are contained in these Holy Feet."

Shortly after, when the Faqír went out to ease Himself, the disciple and the Maulví had hot discussions. On the Faqír's return, the Maulví made a complaint. The Faqír told the disciple that Kaba is a very good place, as holy as the Maulví had described it to be and worthy of pilgrimage and He ordered him to accompany the Maulví at once. The disciple, a perfect guru-mukh that he was, stood up with folded hands and submitted, "I will do as ordered." Immediately, he went with the Maulví and boarded a ship.

When the ship had proceeded some distance a heavy storm overtook it and wrecked it. All the passengers were drowned except this disciple who was sitting on a plank, and being buffeted by the storms, was about to be drowned when a hand appeared out of the sea and a voice said, "Give me thy hand and I will save thee". The disciple enquired, "Who are you ?" The reply came, "I am the prophet (Mohammed)". The disciple said, "I do not know the prophet. I know only my Guru and none else". On this, the hand disappeared.

Shortly after, when the disciple was drifting on the plank and getting dips in the water, another hand came out and said, "Hold my hand and I will save thee". The disciple asked, "Who are you ?" The reply came, "I am God." The disciple gave

the same answer that his God was his Guru and that he did not recognize any other God. Thereupon this hand also disappeared.

After some time a third hand came out. This was the hand of his Guru's Guru. He said, "I am thy Guru's Guru, give me thy hand and I will pull thee out." The disciple replied, "I cannot give my hand to anyone whoever he may be, except to my Guru. Whether I be drowned or saved, I cannot and will not get out except at the command of my Guru." That hand also disappeared.

Thereupon, the Guru Himself came, embraced the disciple and took him immediately to His house.

Now it should be understood that the voices of the prophet, God Himself and his Guru's Guru were intended to try and test him. When he stood the test and proved himself to be a true and perfect guru-mukh, the Guru Himself appeared and saved him. It behoves all to try their utmost to cultivate similar firm and true devotion to, and faith in the Sat Guru.

255. A chaste and faithful wife does not regard anyone except her husband as masculine ; she considers all others as impotent. She even forgets her love for her parents. In the same way, those, who are true devotees of the Sat Guru, should not regard anyone but the Sat Guru as their Master and Saviour. They may have faith in the past Sants only so long as they do not meet the perfect Guru of the time. But when they meet the Sat Guru of the time, they should, like a faithful wife, accept Him as all in all, and should have faith in none else.

256. Those who act as intermediaries, bring about the betrothal of man and woman and then unite them in marriage. They enjoin on the woman not to love anyone but her husband and to have only as much regard for even them as she has for others. In the same way, Guru Nának and other past Sants acted as intermediaries, *i. e.*, they have laid down in their discourses and writings that one should seek the perfect Sat Guru and come under His protection. Those who have accepted their advice, sought the perfect Sat Guru and surrendered themselves to Him, ought, therefore, to look upon the Sat Guru alone as their Lord and Master.

257. A Jíva should always think of the mercy and grace of the Sat Guru and consider how He has mercifully saved him from Chaurási and has cut at the root of Karam, Bharam, *i. e.*, saved him from pilgrimages, fastings and wanderings, and strengthened his faith in the true path of Shabd. He would then begin to love the Sat Guru and doubts will not arise. For this reason, it is essential to bear the grace and mercy of the Sat Guru always in mind.

258. The doubts of a person cannot be dispelled by a mere learned guru, although there is plenty of intellectual entertainment in his society. By giving several interpretations of a Shloka, he involves the ~~the~~ Jíva in greater doubt as to which interpretation he is to accept. When the essentials needed for salvation are not selected out and explained, how will Jívas find out the path of salvation and what means can they adopt to achieve it ? For this

reason a quest should be made for a guru who is an adept. So long as he is not found, the object will not be achieved. A man should not so cheaply waste his precious life in the company of Pandits, Bhekhs and Váchak Gyánís. He should seek the perfect Sat Guru and devote himself to His service and Satsang.

259. The labour of those will be infructuous who repeat Sat Nám, Rám or Hari Nám but have no love for Sat Guru, because Name is subservient to Sat Guru. He who will hold fast to the Sat Guru, shall attain Name and Rám also. Even he who, although initiated by the Sat Guru, does not devote himself to Him, will not attain the Name.

260. The Name revealed by Sants cannot be perceived by the senses, while that given in the Veda is perceptible. The Name which is perceptible cannot be true Name ; and when the Name is untrue, its region and form must necessarily be untrue. The Name revealed by Sants is true and so are its form and region. By means of a *Varnátmak Name*, some purification is possible, but the spirit cannot ascend, while through *Dhawanyátmak Name,* the spirit can ascend from Pind to Brahmánd and from there to its own region, *i.e.*, Sat Lok. And that *Dhawanyátmak Name* cannot be bestowed by anyone but Sants. Only the blessed ones will receive the gift of that Name.

261. When a devotee is in any kind of trouble, he should remember the Sat Guru. He would instantly be with the devotee in His subtle form (Nij Rup). Kál and Karam dare not approach that Form. They frighten the Jíva from a distance but,

in fact, are themselves afraid to approach him. So, there is no fear at all in the lap (protection) of Sat Guru. He is always present as a protector and guards His devotee. The devotee cannot know His Supreme Will and purpose but He knows it well. If He wishes, He can give an inkling to the devotee also. He is the embodiment of *Shabd, Surat, Prem, Ānand, Harsh* and is yet *Arúp* (Formless).

262. Sat Guru, in His Grace, always protects the Jíva. It is His pleasure that all His disciples should have intense devotion and faith in His Holy Feet. But the mind does not want that the Jíva should attain this stage. Hence, it tempts the Jíva towards the pleasures of the senses and wants to keep him under its command. For this reason, Jívas should keep away from the tentacles of the mind and not fall into its trap, seeking protection in Sat Guru's Holy Feet. With a view to enabling a Jíva to appraise himself, a brief description of the ways of a Guru-mukh and a Mana-mukh is given below. A Jíva should submit himself to this test and act accordingly.

(1) The Guru-mukh is honest in his dealings with everyone, and avoids slanderous talks. He does not deceive anyone. Whatever he does, he does for the Sat Guru and with trust in His mercy.

The Mana-mukh behaves with cunning and hypocrisy. He deceives others to serve his own ends. He relies on his intelligence and cleverness and wishes to advertise himself.

(2) The Guru-mukh controls his mind and senses, is humble at heart, bears taunts, listens to advice gladly and does not seek glory.

The Mana-mukh does not like to curb the mind and senses and to submit to, or obey the orders of another. He cannot bear to see others being lauded.

(3) The Guru-mukh does not force his will over anyone. He is ready to please and serve all ; wants to do good to others ; does not desire homage and respect for himself ; and remains happily absorbed in the remembrance of the Sat Guru and His Holy Feet.

The Mana-mukh domineers over others, takes service from them, desires honour, is not friendly to others without some selfish motive, receives homage and praise with joy and is not devoted to the Sat Guru's Feet.

(4) The Guru-mukh does not forsake meekness and humility. He does not feel unhappy when anybody speaks ill of him or shows disrespect and discourtesy to him ; on the contrary, he perceives some good for himself in all this.

Mana-mukh is afraid of slander and disgrace and does not put up with insults cheerfully. He hankers after praise.

(5) The Guru-mukh is not slack in service and never likes to sit idle.

The Mana-mukh loves ease and comfort of the body and is slack in service.

(6) The Guru-mukh leads an indigent and simple life and is ever ready to live cheerfully on whatever he gets, be it plain or coarse.

Mana-mukh always wants and likes good things and dislikes simple, coarse and inferior things.

(7) The Guru-mukh does not get entangled in objects and snares of the world. He does not feel pain or pleasure in their loss or gain and does not lose his temper if one slights him. He always keeps in view the welfare of his soul and the pleasure of the Sat Guru.

The Mana-mukh cares much for the world and its possessions, is soon affected by pain or pleasure at their loss or gain and gets angry at once if one speaks unpleasant words. He does not trust or think of the mercy and omnipotence of the Sat Guru.

(8) The Guru-mukh is fair and sincere in all matters, is generous at heart, does good to others, wishes them well, is himself content with a little and has no desire to take anything from others.

The Mana-mukh is greedy. He is ever ready to take from others, does not wish to give them, thinks of his own gain in all matters, does not care for others and multiplies his desires. He is not fair in his dealings.

(9) The Guru-mukh does not very much love the company of worldly people, has no desire and longing for sensual pleasures, and does not like sight-seeing and amusements. His only desire is to attain to the Sat Guru's Feet and in this bliss he remains absorbed.

The Mana-mukh loves worldly people and objects, desires enjoyment and pleasures of the senses and feels happy in sightseeing and amusements.

(10) Guru-mukh does everything to please the Sat Guru, asks for His grace and mercy, praises

only Him, wants that He alone should be glorified and has no worldly desires.

Mana-mukh looks for his own interest and enjoyment in whatever he does, because he can do nothing without self interest. He always wants respect and praise for himself and is dominated by worldly desires.

(11) The Guru-mukh does not bear enmity to any one, rather, he loves even his enemy. He is not proud of his parentage, family, caste or friendship with great men. He has great regard for true devotees, ever keeps alive his love for the feet of the Sat Guru and wants to secure His grace and mercy increasingly day by day.

The Mana-mukh desires to have a large family and circle of friends. He has great love for wealthy people and men of authority and is proud of their friendship and of his own caste. He wants to do things for ostentation and show and has little regard for the pleasure of the Sat Guru.

(12) The Guru-mukh is not perturbed by poverty and indigence and bears any trouble that comes, with equanimity. He has faith in the Sat Guru's mercy and is always grateful to Him.

The Mana-mukh is soon overwhelmed by distress and cries for help. Getting unhappy over poverty, he goes about lamenting his fate.

(13) The Guru-mukh leaves everything to the Supreme Will and does not bring self into play whether he fares ill or well. He is not biased in his views and does not belittle the views of others. He does not engage himself in matters involving

strife and stress. He always keeps observing the pleasure of the Sat Guru and goes about singing His praises.

Mana-mukh thinks too much of his own ability in everything, for his own pleasure and profit resorts to means involving strife and strain and is ready to lose temper and quarrel in support of his own views.

(14) The Guru-mukh does not take interest in new things and objects for he knows that their root is the world. He hides his virtues from the world and does not desire to be praised. From everything he sees or hears, he picks up those points which are helpful to him in increasing his love for and faith in the Sat Guru. He always sings the praises of Sat Guru who is the fountain-head of all that is good.

The Mana-mukh always desires to see and hear new things, wants to pry into the secrets and private affairs of others, increases his knowledge and cleverness by picking up information from here and there, and thus gain applause by parading this knowledge of his. He is highly elated if praised.

(15) The Guru-mukh is steady and patient in whatever he does for his spiritual uplift and always has reliance on the grace and mercy of the Sat Guru and firm faith in His Holy feet.

Mana-mukh is ever hasty, wants to finish every work in a hurry and, in this impatience, always fails to rely on the mercy of the Sat Guru and to have faith in His words.

All the virtues of the Guru-mukh, which are mentioned above, will only be acquired by the grace of the Sat Guru. He bestows them on him whom

He favours. Those who are devoted to His Holy Feet and have faith in Him will surely get this gift one day. Love for the Feet of the Sat Guru is the source of all virtues. He on whom the gift of love is bestowed will automatically acquire all these virtues and all Mana-mukh tendencies will disappear in a moment.

263. Sants have laid down that devotion to Sat Guru and Shabd is the only means and the only path for attaining salvation in this Yuga (age). The Veda and Puráns also prescribe the same method for the salvation of the Jíva in Kali Yuga, *i.e.*, the emancipation of the Jíva will be by devotion to Sat Guru and Name. There are many authorities in support of this. Idol worship, pilgrimage, fasting, repetition of Name, penance, oblations, sacrifices, rituals enjoined by the various castes, and Kriyá Yoga, *i.e.*, Ashtáng Yoga and Hath Yoga, all these were meant for past ages. These cannot be practised in the prescribed manner in this age by anyone, nor can they yield the result which leads to salvation. Therefore, they are entirely taboo.

Look carefully at those who in their obstinacy, perform these ancient practices. In the first place, they are unable to perform them as they ought to and whatever superficial part thereof they appear to perform, simply breeds egotism, and instead of purifying the heart, adds to their sins and impurity. It is, therefore, proper for Jívas not to labour under any delusion and waste their body, mind and wealth in these observances.

On closer examination, it will be seen that those who propagate these observances are either profes-

sionals or conceited people and do this either for their livelihood or to acquire name and fame. They have not the least consideration for the salvation of the Jíva. Therefore, their teachings should not be accepted.

In support of this also there are several pronouncements of Sants which clearly show that these observances are entirely forbidden for the Kali Yuga. And those who do not follow this injunction are either worldly minded or professionals or conceited. This admonition is not intended for such people.

To an intelligent and spiritually minded person a little reflection will make it clear whether what the Sants and Mahátmás say in denunciation of the Karam and Dharam of the past ages is really correct or not. For instance, the object of idol worship was concentration of mind and attention ; but now it has become a mockery. No one sits for Darshan before the idol for an hour or so with faith and love. How can then the benefit which the past Mahátmás had ascribed to this practice accrue ? On the contrary, the currents of the mind and attention spread outside and get engrossed in sight-seeing. So, instead of benefit, harm results therefrom.

Similarly, in olden days Sants and Mahátmás used to live in places of pilgrimage and whoever went there used to acquire purification of heart by their Darshan and Satsang. But now people, after bathing in water or rivers like the Gangá and Jamuná, spend the rest of their time in roaming about in the market, making purchases of novelties for presentation or in preparations for Bhandárás and in eating and drinking. Satsang and concen-

tration of the mind cannot be possible in such hustle and bustle and amidst crowd. Thus the result of pilgrimages also is now the reverse of what it was intended to be, and places of pilgrimages have now become centres of fairs and amusement.

So also is the case with *Japa* and *Tapa* which are performed as a matter of blind faith or for show, and no attention is paid to the controlling of the mind in these observances. For this reason, they also result in harm instead of good ; for even after years of Japa no spiritual improvement of any kind is discernible ; on the other hand, what one finds is that worldly desires have greatly increased.

In the company of worldly minded men and professionals, even loving and simple minded persons lose their love and waste their time in these fruitless observances.

As regards Kriyá Yoga and Ashtáng Yoga, they are not for the present age. Neither the body has physical strength enough to bear the hardships involved in them, nor can they be successfully performed, because it is impossible to observe the strict regimen enjoined for its successful performance. For this reason, their result is also the reverse of what was intended.

Similarly, fasts etc., have become festive occasions ; for on these occasions, mostly delicious things are eaten which more often than not induce laziness and sleep. There is no talk of devotion and worship. On the contrary, the performance of all these superficial Karams only engender pride ; and this pride is the root cause of all sins.

The same is the case with all other similar acti-

vities also. Ponder over all this in your mind and once for all understand clearly that in these days no spiritual benefit results from such actions. On the contrary, they make the mind and heart more impure and conceited.

Some persons read books on Gyán which they consider as part of Vedánt Shástra, ponder over them and call themselves Gyánís and Brahm-Swarùp. This is the most pernicious path which has been evolved of late. In the first place, the Gyán which is prevalent these days does not conform to the teaching of Vedánt. The religion of Vedánt is real only when it is practised in all its aspects, i.e., one should first perform Karam and Upásná and achieve the four Sádhans before becoming eligible for Gyán. But it is observed that there is no mention even of Karam and Upásná in the recent books on Gyán, nor do the Gyánís of to-day perform any Karam and Upásná. Then how and whence can they attain Gyán ? They say that the reading of books on Gyán, reflecting and ruminating on them constitute Karam and Upásna. If this were correct, then were Vyás, Vashishtha and other Gyánís of yore who attained *Gyán Pad* after practising Yoga, ignorant that they wasted their time and underwent hardships for nothing ? The Gyan which prevails now-a-days is very easy and can be acquired in a few days by everybody when reading and understanding of a few books only are considered to be the practices as well as goal and it is not considered necessary to purify and control the mind. If so, what is the difference between a *gyáni* and an *agyáni* ? Only this much that the former can talk

about Gyán glibly but in their behaviour in the world, both are on the same level. Mere talk, however, cannot lead to salvation, because the knot of spirit and matter which has always been untied by means of Yoga practices, can never be untied by mere talks. If carefully considered, it will be abundantly clear that salvation can never be attained by this path, nor can the mind and the senses be brought under control. And since the Karams of the past ages are not possible now and the Ashtáng Yoga also cannot be practised, how then will Gyán, which was the result of these actions be attained ? Therefore, it is evident that whatever the Gyánís of these days say and believe in, is mere theoretical Gyán. It is just like a hungry man talking of sweets and repeating the names of each of them in detail. This will neither give him the taste nor satisfy his hunger.

For this reason, Sants have entirely forbidden the *gyán márg* for the Kali Yuga and have laid down that salvation shall be attained by devotion to Sat Guru and Shabd. The self conceited, book-learned and professionals will criticise this and will be displeased to hear it while those who are sincere Parmárthis will give deep thought to it and understand and accept it.

A LIST OF HOLY BOOKS IS GIVEN
AT THE END OF THE ENSUING GLOSSARY.

Glossary

Āchárya—(a) A teacher or preceptor (in general). (2) A spiritual guide or preceptor, holy teacher.

Adhikár—Qualification or fitness. Qualification or fitness to come under the protection of Sant Sat Guru and be initiated into the modes of spiritual devotion and practices.

Adhikárī—Fit. Fit to come under the protection of Sant Sat Guru and to be initiated into the modes of spiritual devotion and practices.

Ādi—(1) First, primary. (2) Beginning, commencement.

Agam—Inaccessible.

Agam Lok—Unapproachable sphere, the stage next below Rádhàsoámí Dhám.

Agyán—Ignorance, spiritual ignorance.

Agyánī—Ignorant, unwise.

Ahankár—Egotism, sense of self, self-love, considered as spiritual ignorance in Vedánt philosophy.

Ahankárī—Proud, self conceited, self-centred.

Ajar—(1) Not subjected to old age or decay; ever young. (2) Undecaying, imperishable.

Akah—Indescribable.

Ākásh—(1) Sky, heaven, celestial region. (2) Ākásh Tattwa.

Ākásh Tattwa—Ether, the fifth elemental form of matter.

Akshar Purush—The imperishable deity ; the presiding deity of of Sunn.

Alakh—Invisible.

Alakh Lok—Invisible sphere, the stage next below Agam Lok.

Amar—Undecaying, immortal, imperishable.

Ambiá—Prophets.

Amrit—Nectar of life, ambrosia.

Anádi—Having no beginning, eternal, existing from eternity.

Anám—Nameless.

Anámī—Having no name.

Anámī Purush—Nameless Being. The Supreme Being in a state of eternal polarisation before creation. Noumenal form of the Supreme Being.

Ānand—Bliss.

Anant—Endless, infinite, eternal.

An-had—(1) Unbeaten. (2) Sound, not produced by beating. (3) Dhwanyátmak Shabd of Brahmánd.

Antahkaran—Internal constitution consisting of four functions, namely, (*a*) responses at the mental plane, which give rise to thought : (*b*) the spiritual or attention currents, by means of which thoughts are projected to their objectives and are associated with them : (*c*) intelligence, which is the source of comprehension and which is the lustre shed by convergence of the spiritual current and (*d*) the ego, which differentiates one's comprehension from that of others.

Apár—(1) Shoreless. (2) Boundless, limitless. (3) unfathomable. (4) Inexhaustible, immense, great.

Arjun—Name of the third Pándava. In the great war of Mahá Bhárat between Pándavas and Kauravas, Arjun took a very distinguished part. He secured the assistance of Krishna who acted as his charioteer and preached to him the Bhagwad-Gítá when on the first day of the battle he hesitated to bend his bow against his own kinsmen.

Arsh—The ninth heaven according to Mohemedans.

Ārtī—The ceremony performed in the worship of gods by moving a lighted wick or camphor in a circle in front of the idol.

Arūp—Formless.

Ashtáng Yoga—The eight parts of Yoga or concentration.

Ātmá—Soul, spirit.

Ātmánand—The pleasure of soul realization.

Ātma Pad—Spirit-pole.

Ātma-tattwa—Spirituality which is the true essence.

Auliyá—Friend, companion (particularly of the prophets) ; the apostle, the saint, the holy. (Plural of Walí).

Avyākrita—One of the three forms of Brahm, which are technically known as *Avyákrita* (unmanifested source), *Hiranygarbha* (gold bed, *i.e.*, manifested source), and *Vairát* (manifested mass.)

Āwá-gawan—coming and going, cycle of births and deaths, metempsychosis.

Ayodhyá—The capital of the Kings of the Solar Dynasty to which Ram, one of the incarnations of Brahm, in Treta Yuga, belonged. It is situated on the river Sarju in Oudh.

Azīm—Great, high in dignity, large.

Bachan—Discourses.

Báchak—Váchak, quibbler, sophist.

Báchak Gyán—Vachak Gyán, Sophistry, theoretical, academic, bookish knowledge as opposed to knowledge resulting from self realization and spiritual practices.

Báchak Gyánī—Sophist.

Badrīnáth—A temple of Hindu pilgrimage situated in the Himalayas.

Baikuntha—Vaikuntha, the heaven of Vishnu.

Bánī—Holy writings or sayings.

Basant—Vasant. (1) The spring season. (2) Spring personified as a deity.

Básná—Vâsná. Desire.

Bhág—(1) A part, portion, share. (2) Allotment, distribution. (3) Fate, destiny, luck, fortune.

Bhagīrath—Name of an ancient king of the Solar Dynasty, the great grandson of Sagar, who brought down, by practising the most austere penance, the celestial river Gangá from heaven to the earth and then sent it below into the lower regions to purify the ashes of his 60000 ancestors, the sons of Sagar.

Bhágīrathī—the name of the river Gangá in the hills.

Bhagwad-gītá—Name of a celebrated sacred work. It is an episode of the Mahá-Bhárat and purports to be a dialogue between Krishna and Arjun.

Bhagwán—God.

Bhágwat—One of the eighteen Puránas. It was recited by Shukdeo to Rájá Parikshit.

Bhajan—Spiritual practice of listening to internal sounds, sound practice, Surat Shabd Yoga.

Bhakt—A worshipper, adorer, devotee, votary, faithful attendant.

Bhakti—(1) Devotion. (2) Reverence, service, worship, homage. (3) Faith, belief, pious faith.

Bhandárá—A big religious feast held by followers of a particular faith generally in honour of their past gurus.

Bhanwar-guphá—Rotáting cave, the stage next below Sat Lok.

Bharam—(1) Going astray. (2) Suspicion. (3) Superstitious beliefs.

Bhekh—Bhesh. Monk, ascetic, recluse.

Brahm—(1) President or Lord God of the second grand division of creation. (2) God. (3) Universal Mind.

Brahmá—(a) One of the three deities of the sacred Hindu Trinity, entrusted with the work of creating the world. (2) He fell in love with "Savitri", his own offspring. Hence his worship is condemned.

Brahm-gyán'—One who knows Brahm.

Bráhman—Literally, one who knows Brahm. A man belonging to the first of the four original castes of the Hindus. A priest, theologian.

Brahm-ánand—Bliss or rapture of absorption into Brahm.

Brahmánd—Literally, means the egg-shaped sphere of Brahm (Universal Mind). The region of Universal Mind and pure matter. Spiritual-material division. The second grand division of creation.

Buddhi-yoga—Mere intellectual rumination over identity of Jiva and Brahm for achieving so-called communion with the latter.

Chaitanya—(1) Spirit, life, intelligence, vitality. (2) Spiritual. (3) Spirituality. (4) Consciousness. (5) The supreme spirit considered as the essence of all being and source of all sensation.

Chaitanya Samádhi—Conscious absorption.

Chakor—A kind of bird, the Greek patridge (said to feed on moon beams.)

Chakra—Centre. Ganglion.

Chandra Lok—The world of the moon ; the celestial region above the solar region.

Chándráyan—A religious observance or expiatory penance regulated by the moon's age (the period of its waxing and waning) ; (in it the daily quantity of food, which consists of

fifteen mouthful at the full moon, is reduced by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight).

Charnámrit—Water with which the feet of a spiritual guide have been washed.

Chaurásī—Eightyfour. Cycle of births and rebirths.

Chidákásh—Chaitanya Akàsh. The celestial region between the second and third grand divisions of creation.

Chit—Chaitanya, attention.

Crore—Ten million.

Dádū Sáheb—The name of a Sádh who preached Sant Mat in Rajasthan and Gujrat.

Dal—A petal, leaf.

Dama—Self restraint. Drawing the mind away from evil deeds or curbing its evil propensities.

Darbár—House, dwelling, court, hall of audience. Presence.

Darshan—Seeing, looking at. Sight, vision. See "Khat Darshans."

Dayál—Merciful.

Dayál Desh—The region of mercy ; refers to the purely spiritual regions.

Desh—Region.

Devtá—A deity, a god.

Dhám—(1) Region. (2) A dwelling place, abode, residence, house. (3) A place of pilgrimage. There are four Dháms of important places of pilgrimage in India, namely, Jagannáth, in the east, Rámeshwar, in the south, Dwàrkà, in the west and Badrinàth, in the north.

Dhanī—(1) Rich, wealthy. (2) The presiding deity of a region.

Dharam— (1) Religion, the customary observances of a caste, sect, etc. (2) Law, usage, practice, custom, ordinance, statute. (3) good works. (4) prescribed course of conduct.

Dharam Rái—The angle of judgment.

Dharamsháld—A charitable house for the temporary residence of visitors and pilgrims.

Dhundhukár—Literally, means haziness, as against Andhkár (darkness).

The word Dhundhukàr is used to describe the pre-creational condition. The following is quoted from "Discourses on Rádhksoámí Faith" by Maharaj Saheb, to explain it :—

Before creation, the Supreme Being Himself alone existed in a state of eternal spiritual polarization. His condition was one of intense rapture within Himself, the entire mass of the infinite supreme spirituality constituting, as it were, a single being. In this Supreme Being there was no form, there was no colour, there was no demarcation. The most intense form of bliss of love, the most refulgent lustre, the all-knowing intelligence, the all-powerful energy—all these existing as one, constituted the essence of this August Supreme Being.

The condition of the nether pole was somewhat different, in consequence of a lesser degree of spirituality from the all-full spirituality, viz., the Supreme Being. It was in a trance-like condition of existence. There was a gradation in this pole, the portions adjoining the spirit source being comparatively more spiritual than the portions close to, and at, the pole centre. The spiritual deficiency had been produced in the region occupied by this pole by a withdrawal of spirituality in the direction of the Supreme Being.

If a process of destruction of every thing in creation is commenced the result will be a transformation into subtler conditions which eventually would lead to a state comminled with energy, but capable of differentiation into the various degrees already existent in creation. This state may be called the lower stratum of energy. If such had not been the case, the creation, as it is, would not have been possible. It need hardly be remarked that the existing creation is capable of inversion in the manner mentioned above.

It is self-evident from the hypothetical process of creational inversion, that the entire creation is evolved out of the lower or the nether pole.

If a rough bird's eye view of this creation is taken, it will be found that it is studded with innumerable refulgent orbs, known as suns, stars, etc., in that portion which is within the scope of our vision. This region is comprised in the

third division of creation, technically known as 'Pind'. Beyond this division, and possessing a lustre and energy which are immensely greater, is Brahmánd, the second grand division of creation. It is clear that these two divisions themselves contain such an amount of light and refulgence as cannot be conceived by the ordinary faculties of sight and imagination. If to the light and refulgence of Pind and Brahmànd is added the light and refulgence of purely spiritual regions below the infinite eternal source of spirit, then the sum total of the refulgence of the nether or the lower pole would be arrived at. For ordinary purposes, this pole itself presented an unbearable source of light ; but viewed side by side with the supreme light of the infinite, it, of course, presented an appearance of haziness (Dhundhukár) somewhat similar to the almost lustreless appearance of the full moon in the presence of the over-powering refulgence of the sun. But it must clearly be understood that there was no Andhkár (darkness). Dark rays appeared at a subsequent stage in Bramánd and Pind in the process of evolution of creation.

Dhwanyátmak—Onomatopoeia. Shabd or Word emanating from the presiding Deity of a particular region is called its Dhwanyàtmak Name.

Dhyán—Contemplation of the countenance of Sant Sat Guru at the focus of the spirit entity.

Dwápar—See "Yuga".

Faqīr—One who leads a holy life. A Sant.

Farishtá—An angel, an apostle, a prophet.

Gagan—Firmament, heaven, sky.

Gandharva—A celestial musician, a class of demi gods regarded as the singers or musicians of gods.

Ganesh—Name of Shiva's son, presiding deity of the lowest sphere of Pind.

Garīb Dás—The Name of a Sádh who preached Sant Mat for long.

Gayá—A place of pilgrimage in Behár. The Shràddha ceremony is performed by Hindus at this place in the wrong belief that the disembodied spirit of the deceased ancestor in whose favour the ceremony is performed would be liberated from that condition.

Ghee—Clarified butter, fat.

Gítá—See ,'Bhagwad-gítà".

Gorakh—Gorakh Náth. Name of a famous Hath-yogí.

Grahstha—(1) A house-holder, one who has entered on the stage of a house-holder, a family man. (2) Family life.

Granth—A religious work, treatise, composition, literary production, book. See below.

Granth Sáheb—The holy book of Sikh religion composed by Guru Nának and the gurus who followed him.

Gudá—The anus.

Gudá Chakra—The nervous centre or ganglion at the rectum.

Guna—Attributes, qualities. These are three in number : *Sat*, denoting harmony : *Raj*, denoting action and motion and *Tam*, denoting inaction or inertia or darkness.

Guru—A teacher, preceptor ; particularly a religious teacher, spiritual preceptor.

Guru Bhakti—Devotion to Guru.

Guru-mukh—(1) One who implicitly obeys his Guru. (2) The perfect disciple of Sant Sat Guru, who is to succeed Him.

Gyán—Knowledge, learning, enlightenment.

Gyánī—(1) Intelligent, wise. (2) One possessing religious wisdom. (3) learned, enlightened.

Gyán-kánd—The inner or esoteric portion of Veda which refers to true spiritual knowledge or the knowledge of Brahm as distinguished from the knowledge of ceremonial rites.

Háfiz—A great Mohemedan devotee and poet. He also preached Sant Mat.

Haj—Pilgrimage to Mecca.

Hari—(1) God. (2) Name of Vishnu. (3) Name of the presiding deity of Sahas-dal-kanwal.

Hari Dás—Soámí Hari Dás. A devotee and poet.

Haridwár—Name of a well known sacred bathing place where the river Gangá comes down from the Himalayas and flows into the plains.

Harsh—Joy.

Hath-Yoga—A particular mode of yoga which is very difficult to practise, it may be performed in various ways, such as by standing on one leg, holding up the arms, inhaling smoke with the head inverted etc.

Hirnya-garbha—See "Avyákrita".

Hom—Offering oblations to gods by pouring ghee etc. into the consecrated fire.

Huzūr—Lord.

Indra—(1) The king of gods. (2) The god of rain.

Indrī Kanwal—The nervous plexus or centre connected with the organs of reproduction.

Indriya—An organ or instrument of sense, sense or faculty of sense (Indriyas are often compared to restive horses, which, if not properly controlled will lead one astray). There are two kinds of Indriyas. Gyàn Indriyas (organs of perception ; the skin, tongue (taste), nose eye and ear) and Karam Indriyas (organs of action ; hands, feet, tongue (speech), generative organ and anus).

Isht—(1) Wished, desired, longed for, wished for. (2) Beloved, dear. (3) Worshipped, reverenced. (4) Respected. (5) Desirable.

Ishwar—God. The Presiding Deity of Sahas-dal-kanwal.

Ishwarī—Pertaining to Ishwar.

Jad—(1) Matter. (2) Mind and matter. (3) Motionless, dull, ignorant.

Jágrit—Wakeful state, awakening.

Jagya—See "Yagya".

Jagjīwan Saheb—The name of a Sant and expounder of Surat Shabd Yoga.

Jama—Yama. The god of death, death personified.

Japa—(1) Muttering prayers, repeating internally. (2) Counting silently the beads of a rosary etc.

Jhanda—A banner, a flag, an ensign.

Jiva—(1) Life, soul. (2) The individual or personal soul enshrined in the human body and imparting to it life, motion and sensation (also called Jivátmá). (3) Life, existence. (4) A creature, living being.

Joga—See "Yoga".

Jogeshwar—See "Yogeshwar".

Jogī—See "Yogí".

Jyotī—Flame.

Kábá—The temple of Meccá.

Kabīr—Kabír Sâheb. Name of a Param Sant who incarnated

about the close of the fourteenth century. He was the first of the Sants, who gave out Sant Mat and Surat Shabd Yoga.

Kál—(1) Brahm. (2) A personification of the destructive principle. (3) Death. God of Death. (4) Satan.

Kalá—(1) A small part of any thing, a bit, a jot. (2) Emanation from the deity of any region sent for same special mission as distinguished from incarnation of the deity himself. (3) Subordinate or subsidiary force. Imperfect and residuary force. Outward force.

Kalí Yuga—See "Yuga".

Kalp-taru—One of the trees in heaven or Indra's paradise. A tree supposed to grant all desires. Wish fulfilling tree.

Kál Purush—See "Kál".

Kánd—Any division of a work, such as a chapter of a book.

Kanwal—Lotus.

Karam—Karm. (1) Action, work, deed. (2) The action performed by human beings and their effects on them. (3) Impression made on the mind's atmosphere by (a) external objects when they come into contact with the senses, and by (b) desires and various thoughts and ideas springing up from time to time in the mind.

There are three kinds of actions or Karams, namely, first *Kriyamán Karam* or the acts performed by a person in his present life ; second *Prárabdha* or the acts performed in the past or present life, the fruit of which is to be reaped in the present life, third *Sanchit* or the unripe acts done in the past and present lives, the result of which is to be experienced in future lives.

(4) Performance of rites, rituals, outward religious practices. (5) Performance of duty. (6) A religious rite.

Karam Kánd—That department of the Veda which relates to ceremonial acts and sacrificial rites and the merit arising from a due performance thereof. Such ceremonial acts, sacrificial rites, rituals, etc.

Karam-yoga—Karm-yoga. Performance of actions, worldly and religious rites.

Káran Sharír—Causal frame, instrumental form.

Karmí—One who slavishly follows Karam Kánd, *i. e.*, rites and rituals.

Karnī—Spiritual endeavour or exertion ; action.
Káshī—Banáras. Váránasi.
Khand—Region, quarter.
Khat—Six.
Khat Chakra—Six centres or ganglions.
Khat Darshans—The six principal systems of Hindu philosophy ; they are Sánkhya, Yoga, Nyáya, Vaisheshik, Purva Mimánsá and Vedánt or Uttar Mímánsá.

(1) Sánkhya enumerates the twentyfive Tattwas or true principles ; and its chief object is to effect the final emancipation of the twentyfifth Tattwa, that is, the Purush or soul, from the bonds of this worldly existence—the fetters of phenomenal creation—by conveying a correct knowledge of the other twentyfour Tattwas or by properly discriminating the soul from them. It regards the whole universe as a development of an inanimate principle called Prakriti, while the Purush is altogether passive or simply a lookeron. It agrees with the Vedánt in being synthetical and so differs from the analytical Nyáya or Vaisheshik ; but its great point of divergence from the Vedànt is that it recognises two principles which the Vedánt denies, and that it does not accept god as the creator and controller of the universe, which the Vedánt affirms.

(2) Yoga is considered to be the second division of the Sànkhya philosophy, but is practically reckoned as a separate system. The chief aim of the Yoga philosophy is to teach the means by which the human soul may be completely united with Brahm and thus secure absolution ; and deep abstract meditation is laid down as the chief means of securing this end, elaborate rules being given for the proper practice of such Yoga or concentration of mind.

(3) Nyáya is the science which treats of the *Kartá* or the creator.

(4) Vaisheshik (logic) differs from Nyáya philosophy in that it recognises only seven instead of sixteen categories of heads of predicables and lays particular stress upon *Vishesh*.

(5) Mímánsá was originally divided into two systems—the Purva Mímánsà and the Uttar Mímánsá ; but the two systems have very little in common between them, the first

concerned itself chiefly with the correct interpretation of the ritual of the Veda and the attainment of dubious points in regard to Vedic texts ; and the latter dealing chiefly with the nature of Brahm. The Purva Mímánsà is, therefore, usually styled only Mímánsá and the Uttar Mímànsà or Vedànt is now considered and ranked separately.

(6) Vedànt teaches the ultimate aim and scope of the Veda. This system of philosophy regards the entire creation as one derived from Brahm who is the only one that exists ; all others being illusory.

Khudá—God.

Kotwál—The chief officer of the police for a city or town ; a superintendent of the market.

Kriyá-yoga—To worship gods and erect temples etc.

Kshtriya—A member of the military or second caste.

Kutub—A supernatural being who guides the destinies of man.

Lákh—A hundred thousand.

Laksh—Subtle. Noumenal. Invisible. Unmanifested.

Lakshmi—The goddess of fortune, property and beauty, regarded as the consort of Vishnu. She is said to have sprung from the ocean, along with the other precious things or jewels, when it was churned for nectar by the gods and demons.

Leelá—(1) Beauty, charm, grace. (2) Actions or acting, behaviour. (3) Scene.

Lok—(1) World, a division of the universe. (2) The earth, terrestrial world. (3) The human race, mankind. (4) A region, tract, district, province. (5) Open space, space, room.

Lukmán—A famous eastern physician and fabulist.

Mahá—Huge, bulky, great, big, large.

Mahá-Bhárat—Name of the celebrated epic which *inter alia* describes the rivalries and contests of Pándavas and Kauravas, the sons of Pàndu and Dhritràshtra respectively.

Mahádeo—(1) Name of the third god of the sacred Hindu Trinity, who is entrusted with the work of destruction, as Brahmá and Vishnu are with the creation and preservation of the world. (2) He is called Yogíráj because he has his third eye opened. He annihilated Cupid, who in his turn

through his subtle form overpowered him, due to which Mahàdeo had to marry Pārvatí.

Mahá-nád—Term used for the spiritual sound of Sat Lok, the purely spiritual region.

Mahant—The head of a monastery, prior, monk, an abbot.

Mahárāj—(1) A great king, sovereign or supreme ruler. (2) A respectful mode of addressing kings or other great personages. (3) A deified teacher.

Mahá Sunn—The vast plain which separates the second grand division of creation or spiritual-meterial regions from the first, the purely spiritual regions.

Mahátmá—(1) High-souled, high-minded, magnanimous, noble. (2) Great spirit. (3) A second class prophet. (4) See "Yogeshwar".

Mahesh—Another name of Shiva.

Málika—Supreme Being. Master.

Mana—Mind, the instrument of thinking.

Manákásh—Mind-sky.

Mana-mukh—He who obeys the dictates of his mind only. Antonym of Guru-mukh.

Mantra—Holy names, incantations, charms.

Mantra-siddhī—Acquisition of the powers of a holy name.

Márg—A way, road, path.

Márgī—A traveller. See "Surat Shabd Margí".

Masjid—Mosque.

Mat—Belief, doctrine, tenet, creed, religious belief, faith.

Mauj—(1) Supreme or Divine Will. (2) Will, pleasure, discretion.

Maulánā Rūm—See "Maulví Rūm".

Maulvī—A learned man among Mohemedans.

Maulvī Rūm—A disciple of Shams-tabrez. He has written Masnaví in Persian which deals with the mysteries of Sant Mat.

Maun or Maun Sádhan—Observing silence ; keeping silent.

Máyá—(1) Unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from Brahm. (2) The personified will of Brahm in Brahmand and Pind. (3) Matter.

Máyá Sabal—See "Sákshi".

Meccá—Name of a city in Arabia where Muhammed was born; and to which his followers are enjoined to make a pilgrimage at least once during life.

Menhdī—Myrtle, the name of a plant, the leaves of which are ground and made into paste with water which is applied by Indian ladies to their hands and feet to stain them red.

Moksh—Liberation, salvation, escape, freedom, emancipation.

Mrityu—Death.

Mrityu Lok—Death sphere. Earth, the world of mortals.

Mudra—Name of certain positions of the fingers practised in devotion or religious worship. One of five postures of Hath Yoga.

Mukti—Liberation, deliverance, freedom, emancipation, salvation.

Mujaddid Alif Sánī—As his name indicates, he claimed to be the creator of god. He suffered long at the hands of Jahángír, the Mogul King of Delhi, but was ultimately recognized as a great saint.

Múla—The root. Lowest edge or extremity of any thing.

Múla Chakra—The centre situate at the rectum.

Mumokshitá—Desire for liberation or for final emancipation.

Muni—A sage, a holy man, a saint, a devotee, an ascetic.

Munīshwar—A great Muni.

Murdá—Dead.

Murīd—A disciple, a follower.

Murshid—An instructor, a director, a guide (to salvation), a teacher, a monitor.

Nábhá—A great Sàdhū who wrote "Bhaktmàl ;", the lives of devotees.

Nád—(1) A loud roar, sound. (2) Term used for the spiritual sound of Brahmànd, the second grand division of creation.

Nám—(1) Name, word. (2) A name, appellation, personal name. (3) A noun.

Namáz—Divine service, those especially prescribed by the Muhammadan religion, which are performed five times a day.

Nának—The famous founder of the Sikh religion. He was a great Mahátmà of Sant Mat.

Nárad—A sage of ancient times. Due to his pride of his asceticism and renunciation, he had a fall.

Nárâyan—Presiding deity of Sahas-dal-kanwal. God.

Nar Nárâyan—Name of Krishna, originally regarded as identical, but in mythology and epic poetry considered as two distinct beings, Arjun being identified with Nar and Krishna with Nàràyan.

Náth—A follower of Gorakhnáth.

Nihang—A naked and lonely hermit.

Nij—Own, one's own.

Nij-ans—(1) Of the same essence as the Lord. (2) Particle of the Supreme Being.

Nij-Dhár—Emanation or projection of the Supreme Spiritual Current. Spirit Current in communion with Spirit.

Nij-rūp—(1) True Form of the Supreme Being. (2) Form of the presiding deity of a particular region.

Niranjan—Presiding deity of Sahas-dal-kanwal.

Nirgun—Devoid of all properties, qualities and attributes.

Nirmal—Pure.

Nirmalá—(1) A sect of Nànak Panthís. (2) A follower of Sri Chand, the son of Guru Nànak.

Nirvriti—(1) Satisfaction, happiness. (2) Tranquility, rest. (3) Final emancipation or liberation from worldly existence.

Om—(1) Brahm. (2) Shabd resounding in Trikutí.

Omkár—Om or pronunciation of the same.

Pad—A place, position, station, stage.

Paltū Sáheb—Name of a Sant.

Pandit—(1) Learned, wise. (2) A scholar. (3) A member of the priestly class. (4) A Bràhman.

Panth—A path ; a sect of a religious order.

Panthī—A traveller ; a follower of any particular creed or master.

Papīhá—Brain fever bird.

Pár—The farther or opposite bank of a river, the other side.

Param—Highest, best, most excellent, greatest.

Param Purush—The Supreme Being.

Param Sant—A Sant who has reached the highest sphere of the purely spiritual regions, the abode of true Supreme Creator or Prime Origin of spirituality, is known as Param Sant.

Páras—The philosopher's stone which is believed to convert a baser metal into gold by a mere contact.

Paráshar—A celebrated sage, father of Vyàs and the author of one of the Smritís. In spite of his attainments, he succumbed to the influences of Màyà. He fell in love with a fisherman's daughter and out of this union was born "Vyàs".

Parasrám—Name of a celebrated Bràhman warrior and the sixth incarnation of Vishnu.

Pár Brahm—Higher Brahm.

Pár Brahm Pad—Region beyond that of Brahm.

Pármárth—(1) The highest or most sublime Truth, true spiritual knowledge, knowledge about the Supreme Being. (2) Truth, reality, earnestness. (3) The best end, highest object. (4) Salvation.

Parmárthí—(1) One in search or pursuit of Parmàrth. (2) Relating to Parmarth or the highest truth or spiritual knowledge.

Parmátmá—God.

Parmeshwar—(1) The almighty god. (2) A universal monarch.

Pashupati—Lord of brutes. Lord god of animal creation. A name of Shiva.

Pátál—(1) The last of the seven regions or worlds under the earth. (2) The lowest regions or world in general.

Pind—Material-spiritual region. Region of individual mind and desire.

The three degrees or grand divisions, comprised in the entire creation, according to Rádhàsoàmí Faith are :—

1.	Spiritual	Sat Desh
2.	Spiritual-material	Brahmànd
3.	Material-spiritual	Pind

Pípal—The name of a tree, worshipped by Hindus, being considered as the most sacred of all the trees.

Pír—An old man ; a saint, spiritual guide.

Prágya—There are three forms of our mental ego ; (*i*) deep slumber (trance), (*ii*) dream and (*iii*) the wakeful condition. These three forms of individual ego are known as (*i*) *Prágya* (latent consciousness in deep slumber, that is, in instrumental form), (*ii*) *Tejas* (consciousness in dream, that is, in subtle form) and (*iii*) *Vishwa* (consciousness in the wakeful condition, that is, in gross form).

Prakriti—(1) Màyà. (2) The natural condition or state of any

thing, nature or natural form. (3) Origin, source, original or material cause, the material of which any thing is made. (4) Nature (as distinguished from Purush), the original source of the material world, consisting of the three essential qualities, *Sat*, *Raj* and *Tam*.

Prán—(1) Respiration, breath, breath current. (2) The breath of life, vitality, life, vital air, principle of life (usually plural in this sense, the Pràns being five ; (*a*) *Prán*—the first of the five life winds or vital airs having its seat in the lungs, (*b*) *Apán*-the second of the life winds or vital airs in the body which goes downwards and out at the anus, (*c*) *Samán*—the third of the life winds or vital airs which has its seat in the region of the navel and is essential for digestion, (*d*) *Udán*—the fourth of the five vital airs or life winds which rises up the throat and enters into the head and (*e*) *Vyán*—the last of the five life winds or vital airs which is diffused through the whole body).

Pranav—(1) The sacred syllable 'Om'. (2) An epithet of Brahm.

Pránáyám—Restraining or suspending the breath during the mental recitation of the names or attributes of a deity.

Prán-yoga—The practice of suspending breath and drawing it up to the sixth or seventh nervous centre or ganglion (the seat of which is in the interior behind the point midway between the two eyes) as a means for obtaining salvation.

Prasád—(1) Favour, kindness. (2) Food offered to Sants, Sàdhs or Mahàtmàs etc. or the remnants of such food. (3) A sanctified article.

Pravritti—(1) Application or addiction to. (2) Employment, occupation, activity. (3) Active life, taking an active part in worldly affairs.

Prayág—Name of a celebrated place of pilgrimage at the confluence of the Gangà and the Jamunà near modern Allahabad.

Prem—Love.

Pūran—Whole, full, entire, complete.

Purán—(1) A tale of the past, legend, ancient or legendary history. (2) Name of certain well known sacred works of Hindu religion ; these are 18 ; they are supposed to contain the whole body of Hindu mythology.

Purush—(1) A male being. (2) A deity. (3) Lord of the second grand division of the creation, Brahm. (4) The True Supreme Being, Ràdhàsoàmí Dayal.

Qurán | The book containing the precepts etc. of Muhammad, the Prophet.

Rádhásoámī—The name of the true Supreme Being.

Raidás—was a shoe-maker, who while following his profession preached *Sant Mat*; was the preceptor of the celebrated Mirà Bài.

Rishabdeo—An ascetic of the Jains.

Rishī—(1) An inspired poet or sage, a singer of sacred hymns. These Rishís form a class of beings distinct from gods, men, demons, etc. They are the authors or seers of the Vedic hymns or they are the persons to whom Vedic hymns were revealed. (2) A sanctified sage, saint, an ascetic, anchorite.

Rishishwar—A great Rishi or sage.

Rūm—See 'Maulvi Rūm".

Sachchidánand—Sat + Chit + Anand = Eternal + Chaitanya + Bliss. An epithet of Brahm.

Sadávrata—Alms or food distributed daily to the poor, to travellers etc.

Sádh—(1) First class prophets. (2) Those who have access to spiritual-material regions, that is, Brahmànd. See also Sàdh Guru.

Sádhan—(1) Means of accomplishing any thing. (2) Penance, self-mortification.

Sádhná—Worship, adoration.

Sádh Guru—Spiritual Guide who has descended from the top of the second grand division or one who has reached it by the practice of Surat Shabd Yoga under the direction of a Sant Sat Guru and is proceeding towards the highest division.

Sádh-sang—Association with Sàdh.

Sádhū—A religious or holy man, a mendicant.

Sahaj—Easy, natural, spontaneous.

Sahaj Yoga—Easy method of attaining union with the Supreme Being.

Sahas—A thousand.

Sahas-dal-kanwal—(1) A thousand petalled lotus. (2) The stage below Trikuti.

Sáheb —A lord, master, companion.

Saiyad—A lord, a prince ; the title is assumed by all those Musalmàns who are or profess to be descendants of the prophet Muhammad through his son-in-law and successor Ali, and his daughter Fàtimà.

Sákshī—Brahm has three phases or conditions : (1) that known as *Máyá Sabal* or association with Màyà, (2) that known as *Sákshī* in which he witnesses action but does not take part and (3) that known as *Shuddha Brahm* in which he stands entirely apart from creation and its activities.

Sama—Indifferent, unmoved, unaffected by passions.

Samádhántá—(1) Profound meditation. (2) Steadfastness, composure, peace of mind.

Sampati—(1) Accomplishment. (2) A suitable state or condition. (3) Wealth and property.

Sanjam—(1) Abstinence. (2) Measures for the control of mind and senses. (3) Concentration of mind. (4) A religious vow. (5) Religious devotion, practice of penance.

Sansár—World.

Sansárī—Worldly minded people.

Sanskár—Influence of previous birth or births.

Sanskárī—Eligible for Parmàrth as a result of past actions or grace ; an evolved being.

Sant—Embodiment of Truth. A special and beloved Son of the Supreme Being. One who has access to the purely spiritual regions beyond Brahmànd and Pàr-Brahmànd.

Sant Sat Guru—True supreme guide and preceptor in human form. Incarnation of the Supreme Being.

Sanyásī—One who completely renounces the world and its attachments, an ascetic ; a Hindu in the fourth order of his religious life.

Sár—(1) Essential, essence. (2) Best, highest, most excellent. (3) Real, true, genuine. (4) Strong, vigorous. (5) Highest or best.

Saran—(1) Protection, help, succour, defence. (2) Refuge, shelter. (3) To go for protection, take shelter with, to submit to. (4) A sanctuary.

Saráogī—A Jain, a follower of Jain doctrines.

Sargun—(1) Possessed of all properties. (2) With attributes.

Sarmad—A great Faqir, who was beheaded under the order of Aurangzeb, Moghul king of Delhi.

Sat—(1) Immutable Truth. (2) True, real. (3) Sincere. (4) That which really exists.

Sat Guru—True and perfect guide. See Sant and Sant Sat Guru.

Sat Lok—True Sphere. Heavenly sphere or stage below Alakh Lok.

Sat Nám—True Name. See, "Sat Purush".

Sat Pad—Sat Desh, the purely spiritual region.

Sat Purush—The True Being. Name of the Presiding Deity of Sat Lok.

Sat Purush Rádhásoámī—The True Supreme Being.

Satsang—(1) True company or association. (2) Holy service. (3) Attendance on the Sant Sat Guru, hearing His discourses, reading His works, and performing acts of faith and devotion inspired by love for and a desire to approach the Supreme Being. This is external Satsang. Internal Satsang is the application of mind and spirit to the sound current at the time of devotional practice and an effort to raise them to higher spheres.

Satsangī—Associate or follower or disciple of Sant Sat Guru. One who having full belief and confidence in the Sant Sat Guru and His words, is practising Surat Shabd Yoga under His immediate direction and having traversed some distance is pushing upwards.

Sat Shabd—(1) Holy and True Name. (2) Sound proceeding from the original source.

Sávitrī—The consort of Brahmá.

Sewá—Service.

Shabd—(1) Prime manifestation. The sound which accompanies the current of energy. (2) Word, Name, internal voice, sound.

Shakti—(1) Power, ability, capacity, strength, energy, prowess.

(2) The active power of a deity, regarded as his consort, female divinity. The consort of Ishwar who with her three sons Vishnu, Brahmà and Shiva created the material-spiritual region, the Mrityu Lok.

Shams Tabrez—The first perfect Faqir. He was prosecuted by the Muslim ruler of the time. Came from Persia and settled and died at Multàn,

Sharà—Code, generally applied to law as given by Muhammad, the Prophet.

Sharaī—One who slavishly follows shariyat, *i.e.*, rites and rituals enjoined by Quràn.

Shariyat—The laws of Muhammad.

Shàstra—(1) Scriptural injunction. (2) A religious or sacred treatise, sacred book, scripture.

Shekh—A venerable man ; a chief, a prelate ; a title taken by the caste men of the prophet, also given to those who become proselytes to Muhammadanism.

Shekh Chillī—A block-head, one who builds castles in the air.

Shekh Saddo—A muslim devotee whose mausoleum is situated in Morádábàd district.

Shiva—See "Mahàdeo".

Shiva Lok—The world of Shiva.

Shloka—A stanza or verse in general.

Shràddh—A rite or ceremony performed for the benefit of the spirits of the dead relatives.

Shraddhà– (1) Trust, faith, belief. (2) Belief in divine revelation. (3) Sedateness, composure of mind. (4) Respect reverence.

Shringī—A great Hindu ascetic who was beguiled by Màyà and had to marry. He got children and went to the court of king Dasrath (Father of Ràm).

Shudra—One who belongs to the fourth or the last of the four principal castes of the Hindus, his principal business was to serve the three higher castes.

Shuk Deo—He is said to have been born from the seed of Vyàs which fell at the sight of the heavenly nymph while roaming

over the earth in the form of a female parrot. He was a born philosopher, and by his moral eloquence successfully resisted all the attempts of the nymph Rambhà to win him over to the path of sinful love. He is said to have narrated the Bhágwat Puràn to king Parikshit. His name has become proverbial for the most rigid observance of continence.

Shyám—(1) An epithet of Krishna. (2) Black, dark.

Siddha—A semi divine being supposed to be of great purity and holiness, and said to possess eight supernatural faculties called Siddhis.

Siddhī—A super-human power or faculty, (these faculties are eight).

Smriti—An ancient Hindu code of laws, law book.

Sthūl—Gross, coarse, rough.

Sthūl Sharīr—The physical frame, gross form.

Sūfi—(1) Wise, pious, intelligent ; (2) Muhammadan pantheistic mystic.

Sūkshm—Subtle, fine.

Sukshm Sharīr—Subtle form known as astral body.

Sumiran—The method of spiritual or internal repetition of the Holy Name, "Radhasoami" at the focus of the spirit entity.

Sundar—Lovely, beautiful, handsome, charming.

Sunn—Spirit sphere. Topmost region of Brahmánd.

Sunn Samádh—Supreme Father's condition of intense rapture within Himself.

Surat—(1) Self absorbed intelligent energy. (2) Spirit.

Surat Shabd Márgī—One who practises Surat Shabd Yoga.

Surat Shabd Yoga—Union of the spirit with the sound current ; the spiritual practice for achieving the above.

Sūrdás—A great Hindu poet and devotee. He was a Sàdh of Sant Mat but in most of his poems he praised Krishna.

Sūrya Lok—The region of the sun.

Sushupti—The state of deep and sound sleep.

Swamī Hari Dás—A devotee and poet.

Swánti—(1) An auspicious constellation. (2) The star Arcturus, considered as forming the fifteenth lunar asterism. (3) Rain

which falls when the moon is in the fifteenth mansion, and the thirst of the bird Papihà is said to be allayed only by the drops of this rain.

Swapna—Dream state.

Swarga—Heaven, paradise.

Swarup—(1) Similar, like. (2) Good form.

Tan-mátrá—Subtle essences.

Tapa—(1) Mortification of the body, undergoing penance. (2) Penance, religious austerities.

Tarīqat—Mode of internal practices prescribed by Muslim Saints, *i. e.*, perfect Faqirs.

Tattwa—(1) The Supreme Being. (2) True state or condition, fact. (3) Truth, reality. (4) A true or first principle. (5) An element or elemental property.

Tattwa Gyán—Knowledge of the Truth. A thorough knowledge of the principles of a science or religion.

Tejas—See "Pràgya".

Til—(1) Eye. (2) Orifice. (3) Spot.

Third Til=The third or the subtle eye.

Tirtha—A holy place, place of pilgrimage, shrine etc. dedicated to some holy object (especially on or near the bank of a river etc.)

Titikshá—Endurance, patience, resignation, forbearance.

Tretá—See "Yuga".

Trigunátmak—Containing the three Gunas.

Trikutī—Prism. The stage next below Sunn in the second grand division of creation.

Trilokī—Three worlds.

Tulsī—The holy basil. Leaf of a basil plant.

Tulsī Dás—A great poet and ascetic. Wrote the celebrated epic 'Ram Charit Mànas'.

Tulsi Sáheb—He was a Param Sant like Kabir Sàheb. Son of Raghu Nàth Rāo (Raghubà) Peshwà. Refused enthronement as Peshwà and left home and came to northern India.

Tyág—(1) Giving up, resigning, renouncing. (2) Sacrificing oneself.

Tyágī—(1) One who does not cherish any reward or result from the performance or ceremonial rites. (2) A recluse, a hermit.

Udásī—A stoic, a hermit. One of the sects of Nának Panthis, the followers of Sri Chand, his son.

Ūdhojī—Uncle, friend and a staunch devotee of Krishna.

Un-Adhikarī—Unqualified or unfit. Unqualified or unfit to imbibe the message of Sants and be initiated into the modes of spiritual devotion and practices.

Uparti—(1) Abstaining from sensual enjoyment. (2) Abstaining from prescribed acts ; the conviction that ceremonial acts are futile and ceasing to rely on them.

Upásná—(1) Service, serving, attendance, waiting upon. (2) Worship. (3) Religious meditation.

Upásná Kánd—That department of Veda which deals with Upāsnà, that is, worship or devotion.

Upkár—To be of service or useful to another.

Vách—Gross. Phenomenal. Visible. Manifested.

Váchak—Quibbler, sophist.

Váchak Gyáni—Sophist. See Bachak Gyàn.

Váchak Gyáni—Sophist.

Vaikuntha—The heaven of Vishnu.

Vairágya—(1) Absence of worldly desires or passions, indifference to the world, asceticism. (2) Aversion, dislike.

Vairágyawán—An ascetic who has subdued all his passions and desires.

Vaishya—A man of the third caste, his business being trade and agriculture.

Varnáshram—Four castes and stages of life, among ancient Hindus.

Varnátmak—The sound as represented vocally.

Vashikaran—Supernatural power of controlling the actions, feelings and desires of other persons.

Vashishtha—Name of a celebrated sage, the family priest of

the Solar race of kings to which Ràm belonged and author of Yoga Vàshishtha.

Veda—The scriptures of Hindus. There are four Vedas : *Rig Veda, Yajur Veda, Sám Veda* and *Atharva Veda*. Each of the Vedas has two distinct parts, the *Mantra* or *Samhitá* and *Bráhaman*. According to the strict orthodox faith of the Hindūs, the Vedas are 'not human compositions', being supposed to have been directly revealed by Brahm and called '*Shruti*', that is, 'what was heard' as distinguished from '*Smriti*', that is, 'what was said by Rishis and Munis after cogitation of Vedas.'

Vedánt— Literally, the end of Vedas ; either on account of their position at the end of certain books of the Vedas or on account of their representing the essence or the conclusions of the Vedas.

Vedántī—A follower of the Vedànt philosophy.

Vichár-málá—A short book on Vedànt.

Vidya—Knowledge, learning, lore, science.

Vidyáwán Guru—Guru possessing book learning only.

Vigyan—State of conscious absorption.

Virah—(1) Pangs of separation from Beloved. (2) The feeling or sentiment of love in separation.

Virahī—One who has Virah.

Virát Swarup Bhagwán—Phenomenal form of God.

Vishnu—The first deity of the sacred Triad, entrusted with the preservation of the world.

Vishnu Lok—Vishnu's world.

Vishwa—See "pràgya".

Vivek—(1) Discrimination, discrenment. (2) The power of distinguishing between the visible world and the invisible spirit, or of separating reality from mere semblance or illusion. (3) True knowledge.

Vrata—(1) A religious act of devotion or austerity, vowed observance, a vow in general. (2) A fast for a vow.

Vrindáwan—Name of a forest near Gokula, the village where Krishna was brought up.

Vyás—Name of a celebrated sage. He came to be called Vyàs or 'the arranger', as he was supposed to have arranged the Vedas in their present form. He is believed to be the author of the great epic, the Mahà-Bharat which he is said to have composed. The eighteen Puràna, as also, the Brahm Sutras and several other works are also ascribed to him. He was the son of the sage Paràshar. He was a family-man.

Walī—A holy man, a favourite (of God).

Yagya—(1) A sacrifice, sacrificial rite, any offering or oblation. (2) An act of worship, any pious or devotional act. Every householder, particularly a Bràhman, has to perform five such devotional rites every day which are collectively called the five 'great sacrifices').

Yatī—An ascetic, one who has renounced the world and controlled his passions and observes continence.

Yoga—(1) Joining, uniting. (2) Union. (3) Deep and abstract meditation, concentration of the mind and spirit, contemplation of the deity. (4) Means by which the spirit may be completely united with the supreme spirit.

Yogeshwar—See "Yogi".

Yogī—A person, who has succeeded in mastering the six nervous centres in the physical frame (technically known as Pind), who has reached the first sphere of Brahm or the Universal Mind, and who has overcome death, is a Yogi.

Similarly, adepts who have gained access to the second and third spheres of Brahm, namely, of Trikuti and Sunna, are Yogeshwars and Sàdhs or Mahàtmàs respectively.

Yuga—An age of the world. The Yugas are four in number. *Sat, Tretá, Dwápar, and Kali* ; the duration of each is said to be respectively 17,28,000 ; 12,96,000 ; 8,64,000 and 4,32,000 years of man, the four together comprising 43,20,000 years of man which is equal to one Mahàyuga ; it is also supposed that the regularly descending length of the Yugas

represents a corresponding physical and moral deterioration in the people who live during each age ; Sat being called the 'golden' and Kali or the present age, the 'iron' age. Kali Yuga began 5,085 years ago.